DOCUMENT RESUME

ED 124 332　　32　　RC 009 234

AUTHOR	Rodillas, Nicholas C.; Eaton, Morris
TITLE	A Study Guideline of the History and Culture of the Mexican-American -- Secondary Grades.
INSTITUTION	Riverside Unified School District, Calif.
SPONS AGENCY	Bureau of Elementary and Secondary Education (DHEW/OE), Washington, D.C. Div. of Compensatory Education.
PUB DATE	Jun 71
NOTE	377p.; Not available in hard copy due to marginal legibility of original document. For related document, see RC 009 235
EDRS PRICE	MF-$0.83 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS	Adult Leaders; Audiovisual Aids; Bibliographies; Biographical Inventories; Course Content; *Cultural Awareness; *Cultural Background; Culture Conflict; *Curriculum Guides; Instructional Materials; *Mexican American History; Newspapers; Periodicals; Reference Materials; Secondary Education; Social History; *Unit Plan
IDENTIFIERS	California (Riverside); United States (Southwest)

ABSTRACT

An initial step in implementing Mexican American History in the secondary grades, this study guide presents the general concepts that constitute the basic course content. Primary objective is to provide junior and senior high school students the opportunity to develop an appreciation for and understanding of the Mexican American's role in the development of the United States, and to relate to the problems that attend his experiences in a "multi-cultural society". It is hoped that each student will rationalize and formulate a genuine position of concern and develop a positive attitude toward the American intercultural heritage. Five units are presented--Spain in the New World, the Conflict of Acculturation, the Heritage of Mexican Americans in an Anglo Southwest, the Sociology of Mexican Americans, and "El Chicano" Image and Status of the Mexican American Today. Contrasts between Spanish folk and Anglo urban cultural values are outlined. Textbooks, audiovisual materials (motion pictures and filmstrips), and library books are suggested to supplement and reinforce instruction. Appendices consist of biographical sketches of Mexican Americans who have achieved and listings of Chicano Congressional Medal of Honor winners, Mexican American newspapers and periodicals, Spanish language radio and television stations in the Southwest, and historical monuments and landmarks in California. (NQ)

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rec 14-06-76

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A Study Guideline of the History and Culture of the Mexican-American

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SECONDARY GRADES

Riverside Unified School District
Division of Curriculum and Instructional Planning
3954 Twelfth Street
Riverside, California
Summer 1970

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ACKNOWLEDGMENTS

The names of those who directly and indirectly helped in compiling this teaching guide on Mexican-American History makes a long list, indeed. We have been immeasureably aided by persons of both good will and knowledge in this field of study. We wish to gratefully acknowledge these persons for their guidance, encouragement, and assistance in writing this course of study.

From the Los Angeles City Schools we are especially indebted to Jorge A. Montes, social studies teacher at Lincoln High School and co-author of an excellent source, Mexican-American Studies, and to Frederico A. Sanchez, social science teacher at Long Beach State College and co-author of the above mentioned source.

Also from the Los Angeles City Schools we wish to acknowledge the direction received from the following people: Alfred T. Clark, Jr., Supervisor of Secondary Schools, Dr. Donald Perryman, Instructional Specialist in social studies, Robert Kiskadden, Instructional Specialist in social studies, John Leon, Administrative Coordinator of East Los Angeles Elementary Area Office, and Ray Lopez, Consultant in Bilingual Studies and social studies.

Blas M. Garza, Specialist in the Santa Barbara School District, has coordinated a very useful study on the subject entitled, History of the Mexican-American, and we are indebted to him for the use of his district's outline.

A third excellent source is the work of Feliciano Rivera entitled, A Mexican-American Source Book. Mr. Rivera is co-chairman of the Mexican-American Graduate Studies Department at San Jose State College.

The preeminent historian and authority on Mexican-Americans in the Southwest has been and continues to be Carey McWilliams. We, as many others before us, owe a great debt of gratitude to him and his book which has become a classic in the field, North From Mexico. To the editors of the newspaper, El Chicano, Bill and Gloria Harrison, we offer our thanks for permission to reprint several articles from their newspaper for classroom use. Tom Patterson has also generously consented to let us use several of his articles from his book, Landmarks of Riverside.

Finally from the Riverside Unified School District, we wish to thank Ernest Lopez, first Mexican-American member of the Board of Education, for permission to use his biography and Superintendent Ray Berry for his encouragement and support. Also we wish to acknowledge the direction and support of Dr. Albert Marley, Administrator of Instruction, Mrs. Virginia Brown, Director of Special Projects, Robert Flores, Principal of University Junior High School, and Mrs. Carley Ochoa, Projects Technician in Special Projects. And we would be remiss if we did not thank our typists, Margaret Elmongo, Laura Utz, and Ginny Crowder for their patience and hard work.

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This writing project was funded through [illegible], Title I, funds.

INTRODUCTION

A basic policy of the Board of Education of the Riverside Unified School District is to provide a school system which effectively releases the full learning potential of every student.

In order to accomplish such a worthy goal, our system and the entire community which it serves must clearly recognize and appreciate the individual differences of people. Such differences must be seen as positive and powerful resources which can be called upon to lend motivation and depth to learning and, subsequently, to our community and society.

One such resource, among many, is the rich and colorful heritage of our Americans of Mexican descent. Riverside, in particular, and the Southwest, in general, are fortunate in the extent of contribution and impact of such citizens. Our language, history, culture, life style, and many other facets of our lives have been strongly influenced by our Mexican heritage.

Some elements of this heritage are already included in our educational processes. Both the opportunity and the need to incorporate much more is evident.

The accompanying Study Guideline offers a rich resource for taking the next step. Not only will this guide furnish a specific tool for teaching, but it may well serve as a model for building new, additional learning steps.

Our students, as well as our schools and communities, can only be the better for such efforts. Each of us will grow one more step in both self-respect and appreciation for each other.

Ray Berry, Superintendent
Riverside Unified School District
Riverside, California

FOREWORD

This instructional guide represents an initial step in implementing Mexican-American History, an elective course offered in secondary grades. The outline content and resource materials are offered to give direction and guidance to teachers, librarians, and even students who will be searching textbooks, audio-visual materials, and library books to implement and to reinforce instruction. The outline should be of value to teachers as they consider the scope of the course. The bibliography and audio-visual suggestions should offer more than sufficient tools with which to acquaint the teacher with a general background of content from which he should be able to construct and conduct respectable teaching-learning situations. A detailed section on methodology and pupil experiences will be described in a subsequent publication after suggestions have been received from teachers involved in assessment of class experiences regarding methods of initiating, developing, and culminating the various units. Pre and post assessments of the teaching shall be pursued and evaluated as they will further aid in developing and improving the curriculum guide. As selection of materials is compiled it will also make it possible for the teacher to cite didactically specific references pertinent to developing and implementing student activities.

In teaching the course, the teacher should be cognizant of the background of the class and diversity of school community. Special observances and needs, teacher preparation, and availability of instructional materials may influence the organization and temperament of the class. Needless to say, it would be of significant value and inspiration to the teacher if he has had previous experiences with the study of Mexican-Americans, formally or informally. Furthermore, academic exposure to various areas of Mexican-American history should certainly augment his teaching experience.

This instructional guide for Mexican-American history represents the general concepts which constitute the basic course content. The course is basically designed to assist students in acquiring the knowledge and experience which will enable them to appraise the social, economic, political, cultural, and geographical efficacies which affected the lives of millions of Mexican-Americans in these United States, also affecting the societies in which they live.

Mexican-American history is a one-semester survey course which is offered on an elective basis to all students.

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PREFACE

More than six and one-half million people of Mexican ancestry reside in various regions of the United States. A great many live in the great Southwest; lands that include the states of California, Arizona, New Mexico, Colorado, and Texas. However, a significant number of Mexican-Americans also live in Illinois, Michigan, and other mid-western states in which industrial centers are located. In many regions of the Southwest, particularly along the borderlands stretching from San Diego, California, to Brownsville, Texas, a span of approximately 2,000 miles, Mexican-Americans are the majority population; and their languages and culture serve to provide the entire region with much of its charm and distinctiveness.

Present-day Mexican-Americans play a significant role in the industrial, agricultural, artistic, intellectual, and political life of the Southwest, but the significance of this group cannot and should not be measured primarily in terms of present-day accomplishments. It is clear that the Southwest, as we know it, would not exist without a clear debt to Mexican-Spanish heritage, let alone the indigenous tribes that settled the lands - forerunners of the Hispanos.

That which sets New Mexico off from Oklahoma, and California off from Oregon, is in large measure the result of activities of the ancestors of our fellow citizens of Mexican descent. Often unawarely, our way of life has been and is being immeasurable enriched by their presence north of the present-day international boundary.

The heritage of Mexican-Americans in the United States is significant in American history, especially seen and felt in the American Southwest. For at least 6,000 years Mexico has been a center for the diffusion of cultural influences in all directions, likened unto a hub with its humane spokes stretching outwardly toward the edges of its wheel, extending the virtues of Mexican culture. This process continues even today. Although modern United States has outstripped Mexico in technological innovation, the Mexican people's marked ability in the visual arts, music, architecture, and political affairs makes them a constant contributor to the heritage of all of North America. Mexican-Americans serve as a bridge for the dissemination northward of valuable Mexican heritage; serve as a reservoir for the preservation of the ancient Hispano-Mexican culture of the Southwest, and participate directly in the daily life on the modern culture of the United States.

The rhetorical promises of opportunity and equality for all has not been embraced in practice and reality by significantly growing numbers of Mexican-Americans in the Southwest. These Americans of Mexican descent represent a unique, but distinct product of determinants: immigration circumstances, and diffusion of cultural overflow from Mother Mexico.

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The uniqueness of this relationship should be recognized and might be realized through education and practice. Recognizing cultural and ethnic differences needs to be complemented with respect and acceptance of divergencies. Ignoring these cultural and ethnological differences is not the answer. However, as one accepts and respects cultural differences, he must also dwell upon assets of those who are different. Teachers in Riverside, and especially those teaching in the Southwest, ought to be familiar with the history of Mexican-Americans as our society quite readily inherited many traces of Mexican heritage - from religion, agriculture, law, mining, and varied arts, to masses of humanity. Such effort will also be an asset to the teacher by broadening his understanding, attitude, perspective, and respect for Mexican-American students. Furthermore, Mexican-American students shall also benefit from teacher awareness; they will have the opportunity to achieve academically and socially through instilling upon themselves self-awareness and pride. Both of these attitudes may be reinforced through the classroom teacher who manifests sincere concern and empathy for Americans of Mexican descent.

In embracing the plight, contributions, and needs of Mexican-Americans in our nation's pluralistic society, and examining the paradoxes attending their part in building the country, perhaps herein may be a start in paving new roads of opportunity and equality for the awakening minority - the Mexican-Americans.

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PURPOSES

The primary objective of this course in Mexican-American history is to provide an opportunity for junior and senior high school students to develop an appreciation for an an understanding of the role of the Mexican-American in the development of the United States, and relate to the problems that attended his experiences in a "multi-cultural society."

Toward the end, the experiences anticipated of each student is that he might rationalize and formulate a genuine position of concern and develop a positive attitude towards our American intercultural heritage.

Problems accompanying the achievements of equal opportunity and ways of solving them through democratic processes shall be studied.

The development of pupil respect for diverse beliefs and an understanding of the complexities of a multi-cultural society shall be related.

Hopefully, instruction should be planned which will enable the student to

- understand and appreciate Mexican-Americans in terms of their culture, traditions, attitudes, and ideals.

- recognize and accept the fact that many of the nation's economic, social, and legal institutions can be traced to Americans of Mexican ancestry.

- learn how the shift from a rural, agricultural past to an urban, industrial present has given rise to a number of problems which must be solved if the Mexican-American is to progress economically and socially - let alone politically.

- understand and respect the Mexican minority who is now the "awakening minority" in his struggle to overcome obstacles and barriers that plagued him internally and externally in his efforts to secure dignity and respect for himself and his people in a predominantly "Anglo Society."

- understand the culture-conflict problem that many Mexican-Americans have faced and are experiencing, and how this conflict has divided them as a group in terms of assimilation, acculturation, and pluralism.

- recognize and appreciate the efforts of the Mexican-American individual and group who have contributed significantly in various areas of society. and relate to their experiences in overcoming overwhelming obstacles which generally deny the ordinary.

BEHAVIORAL OBJECTIVES

1. A major objective of this course is the healthy development of the personality of the Mexican-American student by finding and identifying with his own cultural heritage. This is assuming that there is a fundamental relationship between the development of one's personality and one's culture.

2. The non-Mexican-American will be able to step into another cultural world, view and understand that culture, and hopefully will acquire empathy with that culture, and thus be able to evaluate his own culture by comparison.

3. An awareness of, an appreciation for, and a tolerance in America's pluralistic way of life will be an outcome of this course. Cultural pluralism has been and remains one of the great strengths in American history and culture.

4. This course will develop an appreciation for the major contributions that have been made by Mexican culture to our way of life, especially those contributions made in overcoming the peculiar environment of the Southwest. Among these contributions are techniques in agriculture and irrigation, mining techniques, law in various fields, the founding of towns, missions and presidios, foods and clothing, religion, etc.

5. Students will be aware that the core values of Mexican-American culture have much to offer in effecting a healthy society and in possibly curing some social ills that exist in America's highly competitive society. These cultural values include: respect for and dependency upon the family and extended family as a major social institution, an awareness that Mexican-American parents are educators in the family, the distinct role that each sex plays with little or no conflict between them, and an appreciation for the major role that the Church plays in shaping their lives.

6. It will be realized that Mexican-Americans should not be forced into making a choice of the majority culture over his own for the sake of being "successful," that he should be able to become a part of America's mainstream and still maintain his own cultural identity if he so chooses.

7. Finally, it is hoped that attitudes of tolerance, acceptance, respect, and appreciation for the other person's way of life will be an outcome of this course.

CONTENT OBJECTIVES

1. The student will be able to identify at least four myths commonly held about the Mexican.

2. The student will be able to list five of the characteristic differences between Mexican-American culture and Anglo-American culture.

3. The student will be able to write a short essay which identifies the relationship and the roles played by the father, mother, and children in the Mexican-American family.

4. The student will be able to list and explain the following trends in Mexican-American politics:
   a. Crystal City Victory (local politics)
   b. "Cabinet Committee hearings on Mexican-American Affairs" (national politics)
   c. "La Huelga" and Cesar Chavez's United Farm Workers Organization.

5. The student will be able to outline the migrations of Mexican nationals to the United States including when the major migrations took place, why they took place, from where the major blocks of people came, and where they settled.

6. The student will be able to list and explain the significance of at least two contributions of Mexican-Americans in each of the following areas:
   a. sheep raising
   b. cattle raising
   c. irrigation
   d. mining
   e. railroads
   f. cotton
   g. farm produce
   h. labor organization
   i. other industries-- Aerospace

7. The student will be able to identify the following political organizations and some of their goals:
   a. G. I. Forum
   b. C. S. O.
   c. MAPA
   d. ACCPE
   e. PASSO
   f. UMAS
   g. MECHA
   h. Brown Berets

8. The student will be able to write a brief essay on the merits of acculturation/assimilation vs. bicultural pluralism.

9. The student will be able to identify four provisions of the Treaty of Guadalupe Hidalgo which especially pertain to those Mexican-Americans living in the Southwest today.

10. The student will know the meaning of the two national holidays: El Grito de Dolores, September 16, 1810, and Cinco de Mayo, 1862. He sould be familiar with the contributions of the priest, Father José María Morelos, and with the significance of Father Miguel Hidalgo's "El Grito," in the first fight for independence.

11. The student will be able to identify each of the following Mexican political leaders and to know something about the times in which each lived:

    a. Moctezuma
    b. Cuauhtémoc
    c. Cortés
    d. Santa Anna
    e. Benito Juárez
    f. Porfirio Díaz
    g. Francisco Madero
    h. Francisco Villa
    i. Emiliano Zapata
    j. Alvaro Obregón
    k. Lazaro Cárdenas
    l. Miguel Alemán

12. The student will be able to identify each of the following personalities in Mexican history:

    a. Malinche
    b. Quetzalcóatl
    c. Father Eusebio Kino
    d. Juan Bautista de Anza
    e. Miguel Hidalgo
    f. Junípero Serra
    g. Lorenzo de Zavala
    h. Octavio Paz
    i. Mariano Azuela
    j. Samuel Ramos
    k. Juan O'Gorman
    l. José Vasconcelos
    m. José Clemente Orozco
    n. Diego Rivera
    o. Mario Moreno (Cantinflas)
    p. Carlos Arruza
    q. Pedro Armendáriz
    r. María Felix
    s. La Tariácuri
    t. Augustine Lara
    u. Carlos Chávez
    v. Dr. Ignacio Chávez
    w. Joaqúin Capilla
    x. Pedro Rodríquez
    y. Rafael Osuna

13. The student will know some basic statistics concerning the demography of Mexican-Americans; for example, there are more people of Mexican origin living in Los Angeles, next to Mexico City, than any other city. He will also know something about the number of Mexican-Americans living in the United States, the percentage of Mexican-Americans living in the Southwest, Los Angeles County, communities of Mexican-Americans living outside of the Southwest, and the rate of population increase among Mexican-Americans.

14. The student will know that the Mexican citizen who comes north to the United States often does not feel that he is going to a foreign country. Because of the similarity of geographic features of Sonora and the Southwest, and because the culture of these two areas has been shared for 300 years when there was no arbitrary boundary, he merely feels that he is "going north" and not to another country.

15. The student will be aware of the major contributions the Mexican national and the Mexican-American have made in the agricultural growth of the Southwest since 1848, but especially during the critical war years of World War I and World War II.

16. The student will be aware of the tri-ethnic culture that is a part of the Southwest, that this culture predates the Anglo culture of the eastern two-thirds of the country, and that the blending of these two makes the heritage of the Southwest unique.

17. The student will be cognizant of the fact that there is a lack of Mexican-Americans among the professional ranks and an over-abundance of unskilled laborers among their total number of 7,000,000 people. He will have knowledge of the efforts of federal agencies, as well as private agencies, in their efforts to assist Mexican-Americans in overcoming this discrepancy.

18. The student will be able to identify each of the following Mexican-Americans and will know something about them and their successes.

a. Joe Kapp
b. Danny Villanueva
c. Vikki Carr
d. Ricardo Montalbán
e. Frank Ortega
f. Anthony Quinn
g. Lee Treviño
h. Julián Nava
i. Edward Roybal
j. César Chávez
k. Jim Plunkett
l. Rubén Salazar

19. The student will be aware that there is a marked trend in our society today for the Mexican-American to be himself, embracing his heritage and culture, yet fully realizing that he can compete in the arena of equal opportunities while being what he is without having to "play the game."

20. The student will be able to express in his own written words the major differences between Spanish Folk culture and Anglo Urban culture as outlined in Bernard Valdez's study on the subject.

21. The student will be able to define the following terms in his own words:

a. Anglo-American
b. Aztlán
c. audiencia
d. barrio
e. bracero
f. Californios
g. caudillo
h. Chicano
i. compadrazgo
aa. La Raza
bb. La Raza Unida
cc. La Reconquista
dd. machismo
ee. maguey
ff. "man-snatcher"
gg. mestizo
hh. misión
ii. mulato

j. compadre
k. conquistadores
l. corrido
m. "coyote"
n. criollo
o. curandero
p. El Grito
q. encomienda
r. entrada
s. gachupin
t. "greaser"
u. green card holder
v. "Gringo"
w. hacienda
x. Hispano
y. huelga
z. La Causa
jj. municipio
kk. Nahuatl
ll. pachuco
mm. paisanos
nn. palomilla
oo. patrón
pp. peón
qq. pobres
rr. pobladores
ss. presidio
tt. pulque
uu. quinto
vv. ricos
ww. Tejanos
xx. wetback
yy. zambo
zz. zanjero

GLOSSARY

The following terms are mostly of Spanish origin, some are derived from English usage, a few are Indian, and a few are slang terms from one of the three. In order to have a minimal working knowledge of Mexican-American culture in the Southwest, it is necessary for the student to be familiar with all these terms. This glossary represents only a beginning of words and phrases that one might master in connection with an understanding of Mexican-American culture. It is hoped that the student will be encouraged to go into greater depth than is presented by these terms. Obviously some of these will be used more than others, and those which appear to be in greater usage are included in the Content Objectives, number 12. Some of these terms may have a meaning that is not intended in this course of study. The authors have attempted to relay the interpretation of these terms in the context in which they would be most likely used today among Mexican-Americans.

GLOSSARY OF SPANISH TERMS

alambristas	wire crossers (Mexican alien)
alcalde	a mayor of a town or city
alcaldes de la mesa	Mexican cattlemen's association
Anglo-American	An American citizen of non-Mexican ancentry; especially those of European stock
arrastre	mining mill (or grinding tool)
audiencia	the Supreme Court of Mexico
Aztlán	Southwest
barrio	"the district," a Spanish-speaking area of a United States city; also a colonia - sometimes called Mexican-American neighborhood.
bracero	an imported Mexican farm worker under executive agreement and Public Law 78, who worked in the Southwest United States with grower groups.
cabildo	a city council
Californios	Spanish-speaking natives of California
camino real	royal road
Castellano	Castillian
caudillo	military dictator
chaparejos	chaps
Chicano	coined word late in the 1960's referring to those who are Mexican-Americans; indicates racial pride/ commitment to La Causa
ciboleros	buffalo hunters

Cinco de Mayo	Fifth of May; national holiday in Mexico and for all Mexican-Americans.
colonia	where "all" the Mexican-American people live - a barrio; a ghetto
comancheros	men who traded with the Comanches
compadrazgo	a system in the Catholic Church by which an older person (not the parents) sponsors a child for baptism and takes interest in that child's spiritual welfare.
compadre	godfather or close friend of the family
conquistadores	conquerors of which Cortes is the chief example
corregidor	a Crown officer governing a district
corrido	a type of Mexican folk song
"coyote"	a labor contractor who brought laborers from Mexico, often disreputable
criollo	creole, Spaniard born in America, or New Spain
curandero	a lay healer who practices by virtue of a gift from God
don	title, given to those highly respected
El Cid Campeador	conquering chief
El Grito	the cry
El Grito de Dolores	the beginning of the War of Independence of 1810 by Father Hidalgo; September 16, celebrated as a national holiday in Mexico
El llano estacado	the Staked Plains of West Texas
empresarios	Texas colonizers and real estate salesmen
encomienda	a system of patronage which allowed the conquistadores to claim land and tax the natives

entrada	the first attempt to settle an area
estancia	a grant of land for running cattle or sheep
estampida	stampede
gente de razón	the landed Spanish aristocracy
gachupin	slang term for pure Spaniard of European birth
"greaser"	the Mexican slang expression of contempt for those who greased cart wheels or got greasy from loading hides and tallows
green card holder	Public Law 848; a foreigner may be employed in the United States where there is no comparable American labor to do the work
"gringo"	a slang term used to refer to Anglos
hacienda	combination of cattle ranch and farm
hidalgo	title - "Sir"
Hispano	pertaining to things of Spanish origin
Hispano-American	Spanish-American orientation
huelga	strike in a labor dispute
indigenismo	revitalization of early American Indian culture
La Causa	The Movement; the uplifting of the Mexican-American people (began with the labor movement of Cesar Chavez)
La Raza	"The Race": pertaining to those whose ethnicity is traced back to the Mexican
La Raza Unida	the united people of Mexican ancestry
La Reconquista	the reconquest of Spain from the Moor
lariata	lasso

machismo	an exaggerated sense of masculinity or masculine pride
mano	the roller used for crushing maize
"man-snatcher"	one who sold a group of laborers several times, "snatching" them and selling them to someone else
mecate	rope
Mestizo	mixture of Indian and European
metate	a curved stone used for grinding corn; used with the mano
misión	religious center for conversion of a native population to Christianity
mojados	wets, wetbacks (Mexican alien)
mordida	bribe
Mulatto	mixture of European and Negro
municipio	town government
Nahuatl	the language of the Aztecs
pachuco	a Mexican-American youth who flaunts his differences through rebellion against society; tough guy
paisanos	countryman
palomilla	a very informal neighborhood gang loosely held together by race
patria chica	small, local area which commands great attachment
patrón	large landowner, boss
peninsulares	those born in Spain
peón	peasant worker
pobladores	settlers
pobres	poor people
posada	a stopping place or inn
presidio	fortress or garrison of soldiers

pueblo	village
pulque	an alcoholic beverage, similar to beer in its alcoholic content
quinto	a fifth, the king's share of the mining profits
ranchero	operators of small cattle outfits or small farm owners
regalia	royal rights; ownership by the state
repartimiento	portion of a territory which was given as a fief to the conquistadores
ricos	rich people
rurales	rangers, federal law officers
tapaderas	stirrups
Tejanos	Spanish-speaking natives of Texas
tierra incognita	unknown land
vaquero	Mexican cowboy
virrey	Viceroy; the official who ruled New Spain in the name of the Spanish King
wetback	an illegal Mexican immigrant whose back got wet crossing the Rio Grande
Zambo	mixture of Indian and Negro
zanja	ditch for water supply
zanjero	one who constructs, repairs, and maintains irrigation ditches

GENERAL OUTLINE TO TEACHER GUIDE

UNIT ONE: SPAIN IN THE NEW WORLD

I. Pre-Columbian Orientation - Culture and Geography of the Southwest

II. The Explorers, Conquistadores, and the Land

III. The Periphery of Hispano-Mexican and Indian Settlement During the Period of 1600-1846

IV. Regional Colonization: Hispano-Mexican Uniqueness

UNIT TWO: THE CONFLICT OF ACCULTURATION

I. Border Confrontation

II. The Mexican-American War of 1846 and the Treaty of Guadalupe Hidalgo of 1848

III. The Defeated Mexican-Americans of the Southwest

UNIT THREE: THE HERITAGE OF MEXICAN-AMERICANS IN AN ANGLO SOUTHWEST

I. Anglo-Americans: Inheritors of Three Hundred Years of the Hispano-Mexican Experience

II. Mexican Immigration: An Experience in American History

UNIT FOUR: THE SOCIOLOGY OF MEXICAN-AMERICANS

I. The Mexican-American: A Special Minority

II. The Myth of Mexican-American Complacency and Docility

III. The Problems of Mexican-American Citizenry

IV. The Mexican Family: A Pronounced Institution

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UNIT FIVE: "EL CHICANO" IMAGE AND STATUS OF THE MEXICAN-AMERICAN TODAY

I. The Mexican-American and Civil Rights

II. A Continual Need for Social and Economic Change

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UNIT ONE: SPAIN IN THE NEW WORLD

PRE-COLUMBIAN HISTORY

No study of Mexico and Mexican-Americans is complete without having some background of the cultures and the people who were the inhabitants of this area (New Spain - Mexico - American Southwest) of the world prior to the arrival of Columbus and the European colonizers. The achievements of these people have helped to contribute to the development of many present day institutions, customs, laws, and traditions that are a real part of American life in the United States.

This unit surveys in general the major characteristics of the early civilizations. The teacher and the students will want to compare and contrast these early Americans with other ancient civilizations such as the Egyptians, Chinese, or Greeks.

I. Pre-Columbian Orientation: Mexican-Indian culture and geography of the Southwest. Pre-Columbian cultures varied from primitive, wandering, stone age tribes to extended, sophisticated, and complex empires.

  A. Many experts conclude that the Indian is a Mongoloid, from the same ethnic stem as the Chinese, who came in a series of migratory waves across the Bering Straits or along the Aleutian Islands thousands of years ago.

    1. The fact that the Indian did not know the horse, cow, or sheep and that there is no evidence of wheat, barley, or millet, even in most advanced agricultural civilizations, would seem to place the Indian in this hemisphere about 10,000 years ago. Some authorities estimate the original inhabitants arrived as long as 50,000 years ago.

    2. Pre-Columbian America was populated by perhaps eight to fifteen million Indians.

    3. The Indians had no wheel, true arch, or iron; however, the Mayas invented an accurate calendar, and they also built elaborate irrigation systems, not to mention a sewer system. The use of the mathematical quantity symbol zero initiated with these people.

  B. The Mayan civilization, the first extensive civilization developed north of Panama, was the leader among pre-Columbian civilizations in architecture, sculpture, painting, hieroglyphic writings, mathematics, astronomy, and chronology.

    1. The Mayas occupied the land from the Isthmus of Tehuantepec to northern Nicaragua. The most important cultural centers were Honduras, Guatemala, Chiapas, and the Yucatan peninsula.

    2. A highly organized, polytheistic religion including a belief in immortality, dominated the lives, art, and government of the people.

    3. The Mayas were expert agriculturists and also had highly sophisticated urban centers.

  C. The Toltecs, a war-like people who dominated Central Mexico before the Aztecs, appear to have contributed little that was new, borrowing instead from the Mayas.

    1. The Toltecs, however, were responsible for the introduction of the human sacrifices and the God Quetzalcoatl to the Mayas.

2. The Toltecs were skilled in sculpture and in the building of pyramids.

D. The Aztecs had a loosely organized empire that was built on conquest, ruled primarily by force and fear. They made little effort to win the loyalty of conquered peoples.

1. The Aztecs borrowed and used the knowledge that the Toltecs had taken from the Mayas and surpassed them only in the organization of the state.

2. Society was highly stratified with a number of classes or castes.

3. Religion was important. It was polytheistic, required human sacrifices, and had a rich oral literature.

4. The economy was based on communal ownership of the soil, with maize as the staple crop. The village market was the heart of commerce and social life.

5. The Aztecs were highly skilled in metal crafts. The knowledge came from Mayas who learned it from South American tribes.

E. Southwest (United States of America)

1. Southwest - a geographic term used to describe about one-fourth of the area of the United States including land between the Mississippi River to the northern tip of California and land in Northern Mexico.

2. Geographically, the Southwest is large and topographically diversified. The sky is vast and the deserts, plains, and plateaus seem endless. The mountains are rugged and majestic.

3. Monumental edifices of nature include Death Valley (about 282' below sea level), Mt. Whitney, also in California which towers over 14,000', the Grand Canyon and the Painted Desert of Arizona, and the vast plains of Texas, Oklahoma and Kansas.

4. Architecture was substantial, highly skilled, but plain and lacking in decorative sculpture. Archaeological findings suggest men lived in the region of the Southwest as far back as 24,000 years.

5. Religion was polytheistic and helped solidify the empire because local deities were incorporated into the state system of worship.

6. Some indigenous societies were highly developed and built vast urban centers. Early natives of the borderlands had some contacts with those who occupied North-Central Mexico.

7. Village dwellers and fierce nomads made up the second and third groups of natives in the Southwest.

II. The Explorers, Conquistadores, and the Land

A. Spain explored and conquered the land that is now called the South and Southwest of the United States.

1. Following the conquest of Tenochtitlan, Hernan Cortés and the other conqueror-explorers following him began to explore land north of Mexico.

2. Naval expeditions sent out along the Pacific and the Gulf of Mexico, and a land expedition was sent through the interior deserts.

B. Spaniards found similar topographical and climatic features between Spain and settled areas of New Spain.

1. Topography and climate of Northern Mexico, parts of Arizona, New Mexico, and Texas offered conditions similar to Spain.

2. Institutions of Spain were readily adopted, developed, and accepted in areas of Southwestern United States.

III. The Periphery of Hispano-Mexican and Indian Settlement during the Period of 1600-1846

A. The Northern Colonies experienced the quandary of an extraneous frontier.

1. The colonies around the Rio Grande, New Mexico, Colorado, Arizona and California were segregated to South by the vast Sonoran Desert, thus isolating them from the mainstream of Hispano activity.

2. North of these colonies, the settlements were isolated from the contact with Anglo settlements by mountain ranges, great plains, and marginal population.

3. Hispano-Mexican communities were encircled by hostile Indians.

B. The American Indians of the Southwest effected Hispano-Mexican exploration and colonization.

1. Indian guides, warriors, craftsmen, and laborers assisted Hispano-Mexican exploration and colonization of the Southwest.

2. The sedentary Indian tribes of New Mexico and California allowed the successful development of establishments in these regions because the settlers were able to perpetuate traditional Spanish presidio-mission institutions.

C. The Rooted Activities of Immigration and Emigrations Generated during this Period

1. Prior to the Mexican-American War of 1846, substantial emigration from the United States towards the fringes of Mexican borderlands occurred.

2. During the United States - Mexican conflict of 1846-48, and after the Treaty of Guadalupe Hidalgo, Mexican-Americans were dispersed from their land or were compelled to sell their land, therefore forcing them to move back and settle in Mexico.

3. Even though the Treaty of Guadalupe Hidalgo (1848) recognized Mexican property rights, the Hispano-Mexicans and Anglos along the borderlands had to demonstrate to the United States Government their legal ownership of property. Their inability to do so resulted in their having to abandon their claims and were forced to move, either to Mexico or other parts of the United States, depending on one's persuasion and culture.

4. Further immigration to the United States reduced considerably until the period of the Mexican Revolution (1910).

IV. Regional Colonization: Hispano-Mexican Uniqueness

A. New Mexico emerges and is still the Hispano-Mexican heartland of the North (as one is located in Mexico).

1. Indian hostilities influenced Hispano-Mexicans to settle in a limited, yet favorably defensible land in the mountainous northern regions of New Mexico.

2. The isolated colonies of Northern New Mexico produced a unique cultural group known as "Los Manitos de Nuevo Mexico."

3. These people were responsible for the development of a brilliant New Mexico folk culture. Taos, New Mexico, manifests this rare, short-lived culture.

B. A land of deserts, mountains, contrasts, and Apache Indians, Arizona is called "Primera Alta" by the Hispanos.

    1. Arizona received early settlement of Hispano-Mexicans through Father Kino's missionary establishments as traced through the region around Nogales.

    2. Topography, climatology, and hostile Apaches hindered broad Hispano-Mexican settlement in Arizona. These conditions also extremely isolated these settlements from earlier established Hispano-Mexican communities.

C. The enormity of Texas territory and Indian abrasions proved difficult for anyone to control the land.

    1. Hostile Indians prevented Hispano-Mexicans from establishing missions in East Texas.

    2. Save for Antonio, Nagodoches, and La Bahia, Mexican settlement focused along the Rio Grande.

    3. Indomitable Comanche harrassments caused life along the Rio Grande to be difficult and precarious, isolating and inhibiting the development of these settlements.

    4. A pastoral way of life, similar to that in early California, developed in the lower Rio Grande Valley.

    5. Early Anglo settlers to Southwest Texas tokenly encompassed Mexican culture to the "Tejanos."

D. California remained the most extended outpost of Spanish colonization in North America.

    1. Distance and topographical factors influenced the isolation of coastal colonies from Mexico.

    2. Natural harbors and climatic factors provided economic as well as social security to Hispano-Mexicans, and the establishment of presidios offered protection from Indian hostilities.

    3. The ruggedness of the topography and climatic features, along with Indian hostilities limited settlement away from coastal regions of California.

    4. A pastoral and semi-feudal way of life focusing around the cattle-grazing ranchos and haciendas emerged and sustained its development in Southern California - on through the 1880's.

5. The early Anglos in Southern California generally embraced the culture of the Hispano-Mexicans. These Hispano-Mexicans called themselves "Californios."

E. The colonies of Colorado and West Texas were isolated therefore causing them to be independent - resulting in their being regarded as "lost settlements."

   1. Hispano-Mexican settlers in the southern valleys of Colorado were emigrants from New Mexico.

   2. The early settlers of "El Llano Estacada" of West Texas were called the Ciboleros, Comancheros, and the rancheros who settled along the Canadian River and panhandle of Northwestern Texas.

UNIT TWO: THE CONFLICT OF ACCULTURATION

I. Border Confrontation

A. The Nueces Valley of Texas was the manifestation of the first Anglo-Mexican confrontation.

1. As part of a plan to curtail Indian hostilities in East Texas, the Mexican government encouraged United States settlers to establish themselves in the region.

2. Texas colonizers and real estate agents brought the first Anglo settlers west of the Sabine River.

3. The Austin enterprises led in bringing into the Texas territory many Anglo settlers.

4. By 1830, the Mexican Government enacted the Colonization Law which provided a plan of settlement for all her northern colonies. The plan encouraged European colonization in East Texas in an effort to counterbalance United States settlement in that area.

B. The Texas Revolutionary War: A Forerunner of the War of 1846

1. Wanton actions by some of the empresarios along with the obstreperous, often antagonistic attitudes of some of the Texans (Anglos) along the Sabine River led to open confrontations between the Mexican government and the Anglo settlers.

2. A revolt against Colonel John Bradburn's Galveston Bay garrison in 1832 touched off a series of conflicts that were short-lived in the Texas War of Independence.

   a. Austin attempted to persuade the Mexican government to grant statehood to Texas. (Independence)

   b. The Mexican Government refused to concede statehood to Austin as such a move was logically regarded by Mexicans as a preliminary move towards secession from Mexico.

   c. The open conflict between Anglo settlers and the Mexican Army at Gonzales, in 1835, sparked the Texas Revolutionary War.

   d. In October, 1835, following the incident at Gonzales, Texas, General Santa Anna declared all state legislatures void.

   e. Texans met on October 15 and formed a provisional government, thus enabling her to prepare war with Mexico.

C. The crushing victory of El Alamo and the Mexican defeat at San Jacinto were the responsibility of one caudillo: General Antonio Lopez de Santa Anna.

1. At El Alamo, the Texans had an artillery advantage of 21 cannons versus 10 for the Mexican Army.

2. The Kentucky long rifles used by most of the defenders of El Alamo were considerably superior with a range of 200 yards contrasted with the ancient smooth-bore muskets of the Mexican Army with a range of 70 yards.

3. Opposed to the myth that is traditionally implied about the battle of El Alamo, actually 1800 Mexicans were involved in the attack. Furthermore, several Mexicans were among the defenders of El Alamo.

4. Contrary to military rationale, the seige of El Alamo and the defense of the fortress need not have been fought insofar as Santa Anna could have encircled and isolated the outpost; furthermore, if regarded as delaying action by the defenders, then it must be considered a failure, as it delayed Santa Anna's plan of action by only four days - a noncritical strategy.

5. The bloody seige of El Alamo united the majority of Anglo-Americans against the Mexicans as evidenced in massive United States aid to Texans, which guaranteed the success of Texas independence.

6. The immediate effect of El Alamo and of the massacre at Goliad on the Texans was to consume a significant number of soldiers; the Texan army of about 2,000 men nearly waned to 800 by the time they defeated the forces of Santa Anna at San Jacinto.

7. Unfortunately and unpropitiously, the historicity of El Alamo and the massacre of Goliad was not interpreted by qualified United States historians until about 25 years after the events. Not until then were primary sources and accounts and recordings of Mexican historians inclusively researched.

D. The rout of Santa Anna at San Jacinto in 1836 magnified the destruction of Mexican authority in Texas.

1. Prior to the crushing defeat of Santa Anna, Sam Houston gathered his forces along the banks of the San Jacinto to meet Santa Anna's approaching forces.

2. The first meeting between Houston and Santa Anna was initially a momentary encounter on March 20, 1836.

3. On March 21, 1836, Houston and his men attacked the Mexicans during their siesta hour and caught them off-guard; the surprise attack resulted in the defeat of Santa Anna and the death of over 700 Mexican soldiers.

4. While trying to escape, General Santa Anna was captured on the following day. He immediately negotiated his release by declaring the end of his hostilities and claiming his recognition of free Texas and setting the Texas-Mexico borderline along the banks of the Rio Grande.

E. 1830-1848: An era of animosity, conflict and death victimized Mexicans and Anglos on both sides of the border.

1. Concerning the conflicts over slavery, Southwest Texas was an escape route to freedom in Mexico by fugitive Negroes and as a haven by escaped Mexican peons.

2. Mexican Tejanos, Anglo Texans, filibusters, and squatters were involved in bloody conflicts along the border prior, during and following the United States - Mexican War.

F. The Independence of Texas, and the United States - Mexican War were inevitable results of the obsessed persuasions of Manifest Destiny.

1. Conflict over an exact southwestern boundary line between Mexico and the United States has never been agreed on a spelled-out basis.

2. Implications of United States - Mexican War

a. Inevitably, both sides knew the repercussion of Texas becoming a member of the Union.

b. Under the terms negotiated between Houston and Santa Anna, Texas claimed all territory up to the Rio Grande, which later became a disputed compact.

c. Mexico nullified the Houston-Santa Anna compact by pointing out that Santa Anna was a prisoner at the time of negotiations which discredits and nullifies legalities; furthermore, the old province of Texas-Coahuila had never extended south of the Neuces River.

d. On May 9, 1846, a Mexican force crossed the Rio Grande near Matamoros and met an American patrol, resulting in a brief skirmish.

e. Relying on misleading reports that Mexico had deliberately crossed the border and ambushed an American patrol, President Polk, on such basis declared war on Mexico.

3. The Mexican government interpreted the declaration of war as being part of the obsession of American imperialism poorly disguised.

4. The general feeling in the United States was that the nation was merely following through with its philosophy and policy of "Manifest Destiny."

5. As Anglos occupied and controlled the borderlands between Texas and Mexico, often times resulting in brutal confrontations; the polarization left bitter animosity between the two cultures.

II. The Mexican-American War of 1846 and the Treaty of Guadalupe Hidalgo of 1848

A. The Conquest of New Mexico was bloodless.

1. Relentless Indian hostilities seriously affected and reduced New Mexican colonial population growth.

2. New Mexicans were persuaded towards annexation as they visualized additional profits resulting from the Santa Fe Trail trade.

3. New Mexicans also feared intervention and domination of their land by Texans and/or Tejanos; therefore influencing them to desiring annexation.

B. Arizona was a buffer state.

1. The Western Apaches forbade any Hispano-Mexican settlement of Arizona and isolated the few colonies already established there.

2. Respecting and fearing the Apaches, early Anglo and Hispano-Mexican settlers desired to establish friendly relations with them.

3. The development of mining towns and the growth of population urged the demand for beef in the late 1880's. Region around Tombstone, Arizona, was especially booming.

4. Range conflicts developed along the Arizona-Mexico borders as "Texas Cowboys" began raiding and rustling Mexican ranchos.

5. Further aggravation developed along the border of Arizona when Mexican sheepherders conflicted with Anglo cattlemen.

C. Climate and natural resources of California played an important role in her emergence as a golden state.

   1. California climate, diversified as it is, contributed greatly towards her resources and her inhabitants.

   2. Captain James Cook started the Pacific fur trade with China in 1776. Soon Eastern United States ships visited California waters in search for sea otter and seal skin.

   3. During the 1839's and 1840's trade between Spanish colonies was developed by Santa Fe traders coming west from New Mexico to Los Angeles.

   4. California also prospered by the development of the whaling industry. California profited by its trade.

   5. As Boston ships frequented California ports, and as trade developed, the state also began to grow in population - more and more settlers arrived.

   6. The early Anglo settlers embraced the "Californio" way of life.

   7. In 1846 the Bear Flag revolt took place; the war with Mexico was fought which later resulted in California being acquired by the United States.

   8. The California Gold Rush of 1848 initiated the most dramatic change ever to occur with any territories acquired from Mexico.

      a. Mining, agriculture, and trade replaced hides and tallow as California's leading industries.

      b. The interiors of California developed through mining and cattle raising thus developing commercial centers away from the coast.

      c. The Hispano-Mexican culture was almost obliterated by the vast migration of other people and their folkways initiated by the gold rush.

III. The Defeated Mexican-Americans of the Southwest

A. The Treaty of Guadalupe Hidalgo (1848), which ceded the Southwest to the United States, was signed; thus the Hispano-Mexicans found themselves foreigners in a land which they originally claimed theirs.

1. Mexican officials who negotiated the treaty were humiliated when they were compelled to assign large numbers of their paisanos to the United States.

2. Mexicans and Indians are the only conquered ethnic minorities in the United States. They are the only minorities whose rights are safeguarded by treaties.

3. The most precise guarantees contained in the treaty are those which have to do with the rights of the borderland Mexicans.

    a. Guarantees protection of property rights.

    b. Cultural rights of Southwest Mexicans were also by treaty proviso.

B. Immediately after the United States - Mexican War, many Mexicans left the borderlands and returned to Mexico.

1. Most of the affluent, aristocratic families returned to Mexico.

2. Those who remained were mostly illiterate, peonage, and the lowest of social mobility.

3. The period following the war was a continuance of bitter hostilities between Anglos and Mexicans resulting from malign activities of filibusters, and raiders operating from the Nueces Valley.

4. Regarding the Indian inhabitants of the territories ceded to the United States, the United States was responsible by treaty to police and oversee the 180,000 tribesmen.

    a. Due in part to the sectional conflicts resulting from the Civil War, the United States failed to support the Indians as outlined in the Treaty Proviso.

    b. Unchecked and neglected, the Indians of these ceded territories exploited and retaliated in battling Anglos and Mexican settlers.

    c. The Indians were able to exploit the hatred between the Anglos and the Mexicans to the point where Anglos were accusing Mexicans of collaborating with the Indians, and the Mexicans were blaming the Anglos for being brutal and irresponsible.

C. As Anglo and Mexican culture mixed, the acculturation began to swing towards the former thus giving rise to the emergence of a generally negative Mexican stereotype.

   1. Anglo settlers compared all Mexicans with the peonage.

   2. Puritanical Anglos were culturally shocked upon seeing Mexican values for the first time.

   3. In general, the Mexican-Americans were a conquered, often dark-skinned people, culturally and ethnically different from other United States citizens, those mainly from Anglo stock.

UNIT THREE: THE HERITAGE OF MEXICAN-AMERICANS IN AN ANGLO SOUTHWEST

I. Anglo-Americans: Inheritors of Three Hundred Years of the Hispano-Mexican Experience

   A. One of the most significant contributions of the Hispano-Americans to the Southwest and the nation was the development of mining as an industry.

      1. Approximately three hundred years before the discovery of gold in California, gold was discovered in Zacatecas, Mexico, in 1548. This was not the initial discovery as Indians of Mexico had been using the ore years prior to the Hispano-Mexican discovery in 1548 which resulted in marking the first gold rush in the continent.

      2. The Zacatecas gold experience taught Mexicans much about placer and quartz mining technology.

      3. As an integral part of the mining operation in Mexico, power by mule, horse, and oxen were used. The Carrieta was an extensively used tool.

      4. American mining engineers were amazed to find mining operations and processes as remnants of past Hispano-Mexican industry in the region of the Gadsden Purchase which is, today, part of Arizona.

      5. Hispano-Mexicans from Sonora, Mexico, introduced significant mining techniques into California during the gold rush days of the 1840's.

         a. The "dry-wash method" had an important bearing on the rapid extraction of gold.

         b. The "arrastra" of "chili mill" made possible the development of the Comstock Lode.

         c. The "Patio process" of separating silver from ore was useful in the progress of the silver mining industry.

      6. Before the discovery of gold in California, Anglo-Americans had little experience with mining laws.

         a. Mexican miners of California and the Southwest utilized experience gained from their ancestors which represented years of tested equipment and techniques.

         b. The experiences utilized by Mexican miners influenced American mining operations and affected American mining laws.

7. The state of Texas profited financially from the Hispano-Mexican law of the regalia, or royal rights, ownership by the state.

    a. As written in Spanish law, possession of minerals in the subsoil was reserved to the king.

    b. The king's possession guaranteed a percentage, or quinto, of all mining operations.

    c. From the years 1836 to 1883, Texas public schools were funded in part from royalties of 5% of the gross receipts from all mineral concessions.

    d. When Texas adopted the Anglo-Saxon common law in 1840, the only statute specifically retained was the doctrine of mineral rights.

B. Much credit shall be given to the Hispano-American for having a key role in the development of sheep husbandry.

1. Interestingly, sheep were first introduced by the explorer, Coronado, but the herds that constitutes the basis for the pastoral economy of New Mexico and the remainder of the Southwest came north in the famous entrada of Juan de Onate in 1598.

2. The experience of New Mexico paved the way for other experiences in California, Idaho, Utah, Colorado, Wyoming, Nevada, Arizona, and Montana.

3. The sugar beet industry was strengthened by the practice of feeding by-products of the crop to sheep.

4. Even the Navajo Indian profited from the Hispano-Mexican sheep-raising techniques.

5. The famous New Mexican folk play, "Los Pastores," is dedicated to some of the most famous Indian fighters of the Southwest, the sheepherders.

6. Majority of sheepherders in the West and Southwest are ethnically Spanish - many are Basques.

C. The growth and development of ranching and the most significant influence of any industry on the future of the West and the Southwest.

1. Much credit is given to the Hispano-Mexican for introducing to the Southwest and West techniques and implements of ranching.

2. The first mustangs and longhorns were introduced in the early entradas from Mexico.

3. The hacienda and the ranch served as prototypes for later cattle kingdoms of the West.

4. Much credit should be given to the nature of the famous cowboy, as he is a direct prototype of the Mexican *vaquero*.

    a. The vaquero was a unique institution in that he developed from over three hundred years of conditioning in a specialized field and environment.

    b. It was the vaquero who furnished his Anglo-American exponent with the ready-made tools such as the saddle, lasso (lazo), cinch, halter, rope (mecate), chaps (chaparreras), and feed bag (morral).

    c. The language of the range is still popularly used which is sprinkled with Spanish words such as *bronco*, (bronc), mesquite, chaparral, *reata* (lariat), *estampida* (stampede), *calabozo* (calaboose), *cañon* (canyon), mesa, rodeo, corral, sombrero.

    d. "Bronc busting" or the method for horse-breaking is still based on that of the *domador*, the professional Mexican horsebreaker.

    e. The expression "dale vuelta" evolved into the Anglo expression "dolly welter," which means to twist a rope around the saddle.

    f. Many American cowboy songs may be traced back to those based on the corridos of the Mexican cowboy.

5. The American rodeo is based on the vaquero system of settling all disputes over the ownership of cattle, although few western stockholders realize the origin.

6. The various brand registration and the American law of brands are based on those used by the vaquero.

7. The Cattlemen's Association today emerged out of the Hispano-Mexican institution known as the *Alcaldes de la Mesa*.

D. Progress in agriculture emerged through a relationship between the Indian and the Hispano-Mexican.

1. Much evidence lends to the belief that the Indian in New Mexico and Arizona created advanced systems of irrigation.

2. The Hispano-Mexican built on the Indian experience and introduced new agricultural methods and materials such as dry farming, the use of the zanja, hoe, plow, and oxen.

3. The zanja is readily evidenced here in Southern California - such monuments are found in San Bernardino, Redlands, Mentone, and Olvera Street in Los Angeles.

4. The Hispano-Mexican also introduced new crops such as wheat, avocados, corn, potatoes, squash, strawberries, grapes, and tomatoes.

5. Because of the difficulties of the environment and the need of water in some areas of the Southwest, and equitable system of water rights emanated.

6. Little experience may be attributed to the American Anglo that was applicable to the semi-arid environment of the area of the Southwest, and contacts with the Hispano-Americans proved very rewarding.

    a. The village type of agricultural settlement and common property rights regarding water is in part a consequence of the development of the first irrigation system in New Mexico.

    b. The Pueblo of Los Angeles appointed a zanjero to keep the main irrigation ditch in repair. The office was in use many years after the area became part of the United States.

E. Because of the arid environment of the Southwest, the early land grant systems of the Hispano-Mexican were established.

1. These systems were designed to meet the needs of the cattlement.

2. These land grants contributed to the development of early cattle and sheep empires.

3. These systems also influenced the United States Homestead Land Policy of 1862, which was influential in the settlement of the Southwest.

F. The Hispano-Mexican pioneers in the development of early transportation and communication systems in the Southwest

1. As late as the 1880's, pack-trains were the primary means of transportation in the Southwest.

2. Pack-trains carried merchandise and mail to towns, army posts, and stations.

3. Before and after the Mexican War, pack-trains played an important role in campaigns against the nomadic Indians of the Southwest.

4. Even before the establishment of the Pony Express by the United States Government, a form of it was initiated by the Hispano-Mexican.

G. Laws initiated by the United States Government for the control of the borderlands still form part of the American Southwest's legal systems.

1. The right of community property, community and business life, as well as legal benefits for women had their beginnings in the early Hispano-Mexican laws.

2. The legal status of Indians, Hispanos, and Mexicans who were in the Southwest before the Mexican-American War (1845-48) was protected by the Treaty of Guadalupe Hidalgo (1848).

3. An ample portion of present land titles in California rests upon the "Spanish land grants," most of which are really Mexican in origin.

4. Mexican law precedents frequently have been cited in decisions of western law cases involving water rights. For example, the doctrine of "pueblo rights" saved Los Angeles in the famous lawsuit between Los Angeles and San Fernando.

H. In architecture, the Southwest has been richly endowed with styles depicting the culture of the Hispano-Mexican.

1. Constructing a house with adobe and building a fence with the use of mesquite is part of the everyday routine of life in many parts of the Southwest.

2. In many magazines, one can find houses and homes featured in the Hispano-Mexican decor, reflecting the architecture and heritage of Mexico. Many homes in Monterey and Santa Barbara, California, are often featured in national magazines and on TV programs and commercials.

3. In the Southwest, the development of missions, plazas, and malls reflect much of Hispano-Mexican architectural beauty.

4. The beauty of many homes that have survived in areas of California since the days of the rancheros is still romantic and alluring, especially in view of the quagmire of changing times, a dilemma of progress vs. traditional beauty.

5. In many areas of tract home construction, urban renewal, and interior decorating, Hispano-Mexican architecture and zest have become a unique influence style.

II. Mexican Immigration: An Experience in American History

A. Immigration of Mexicans to the United States has had distinct characteristics as compared with other ethnic groups.

1. Before the emergence of the Anglo-American culture in the Southwest, temporary, as well as permanent, border crossings took place for more than 300 years.

2. The view of the border by Anglos and Mexicans underline a unique feature of the Mexican immigrant.

a. The Southwest was once territory of Mexico and as such retains certain language, culture, and physical resemblances. The closeness of Mexico and the relative ease with which the border has been travelled back and forth countless times has served to reinforce these similarities.

b. Generally speaking, for many Mexicans, the crossings of the border into the United States has been considered a trip to another part of "their" country.

c. Contrasted with other immigrants from Europe, Asia, and Africa, the break from their homeland was often dramatic, traumatic, and tragic, a trip marked by a long and seemingly endless trek to a new continent.

3. Periods of immigration at times have coincided closely with changing economic influence in the United States.

a. Immigrants from Sonora, Mexico, made the trip to the California gold fields.

b. Improvements in transportation and communication reinforced immigration from Mexico.

c. Mexican immigration coincided with the progress of American industries: mining, transportation, agriculture, steel and meat packing.

4. Mexican immigration was also facilitated by internal disruption at home: Mexican Revolution, political and economic upheavels.

5. World War II influenced much immigration to the Southwest as Mexican labor was sought for agriculture and other industries.

6. Two periods of massive repatriations have taken place.

   a. During the great depression of the 1930's, local authorities were able to deport many Mexicans, some of whom had become American citizens.

   b. During the 1954-55 peiodd, mass deportation programs were initiated against Mexican nationals who had entered the United States illegally.

B. The Mexican Revolution of 1910-1920 influenced the first substantial immigration movement across the border.

1. The Mexican Revolution, and an increasing demand for labor supply in the United States, were instrumental in influencing and drawing Mexican nationals into the United States.

2. Mexicans also were influenced in making the trek by the fact that some had previous experiences in the United States; kinship ties were institutional, and environmental establishments were already part of their persuasions.

3. World War I, as true with World War II, sharply increased the demand for Mexican labor in agriculture, mining, and industrial sectors of the United States economy.

4. Special United States immigration legislation passed in 1917 and in the 1920's influenced Mexicans into moving into the United States.

C. Mexican Immigration reached its peak in the period between 1920-1929.

1. The huge immigration during this period gave rise to the attitude in Mexican literature of the fear that Mexico was losing her vital population to the United States, a feeling of osmosis of acculturation seemed to exist.

2. During the 1920's when the United States began to progress agriculturally and industrially, the feeling

of "Go North Amigos, Vaya al Norte" seemed to be a common expression among some areas of Mexico.

D. The Great Depression in the United States during the 1930's resulted in mass deportation of surplus laborers from Mexico.

   1. Unemployment in the United States among Anglo-Americans forced Mexican laborers off their jobs which meant their deportation.

   2. Western farmers in and around the dust bowl region of Texas, Oklahoma, and New Mexico found a new source of labor among the unemployed Anglo-Americans.

   3. The Repatriation action of the 1930's had a negative effect on the Mexican-American communities of the Southwest.

E. The emergence of the bracero program took place in the period of 1940-1949 as a response to the urgent need for farm labor which was nearly depleted during the years of, and following, World War II.

   1. The demand again for Mexican labor resulted from the manpower drain of World War II.

   2. Public Law 78 - A joint program administered by both the United States and Mexico was instrumental in importing large numbers of Mexican laborers into the United States as temporary workers.

   3. Many Mexican laborers found disillusionment and frustration over working conditions of bracero programs in many areas of the Southwest.

   4. The grievances of the Mexican bracero gave rise to complaints of the Mexican government to the United States over unsatisfactory and disappointing conditions of the bracero program.

F. The renewal of Mexican repatriation in the period of 1950-1957

   1. A strong drive by the United States was launched to deport thousands of laborers who had crossed the borders illegally.

   2. The repatriation procedures were quite similar to the ones practiced during the 1930's.

   3. The deportation of hundreds and hundreds of Mexican laborers resulted in rekindling the animosity of Mexican-Americans towards American Anglos.

G. During the 1960's it was a period of rigid immigration controls.

1. Up until the early 1960's, immigration continued at a high level. In 1964, immigration took a dive as governmental restrictions were enacted, thus causing the decline.

2. The bracero program was terminated during the close of 1964.

3. In 1965 the United States government enacted a quota of 120,000 immigrants per year from the countries of the Western Hemisphere, therefore curtailing Mexican immigration.

4. However, the principle of applying numerical restrictions from the Western Hemisphere was modified for immigrants from Mexico, insofar as the quota is based on the labor market impact of prospective immigrants.

H. Mexican immigrants have manifested similar group characteristics as found with other immigrants along with unique features not found in others.

1. Immigrants from Mexico have included a far larger percentage of males. This characteristic was true with all immigration groups in the first three decades of this century.

2. Mexicans have for the most part comprised a large segment of the unskilled, semi-skilled immigrant workers in the United States, although they have been no different in the sense that many immigrants brought from Europe were not more superior in labor skills than those from Mexico.

3. However, the number of skilled Mexicans from Mexico has not been negligible.

   a. The number of Mexican-American professionals: technical, academic, and managerial positions in the period 1910-1919 was comparatively large, but under-represented in immigration statistics.

   b. During the years from 1950-1964, about 13,000 immigrants were in the combined professional, technical, managerial, and proprietor classes and over 48,000 were reported in the clerical, craftsman, foremen, and operative categories.

4. Children and young people under 20 years accounted for a significantly larger percentage of Mexican immigrants in the post-war years, 1950-1964.

I. Majority of Mexican-Americans have lived in the area of the Southwest for more than 300 years.

1. Spanish-speaking people have lived in the Southwest for more than 300 years.

2. Some 6,000,000 Mexican-Americans live in the five southwestern states of California, Arizona, New Mexico, Colorado, and Texas.

3. During the early years of migration and immigration, Texas became the center of attraction for Mexican-Americans.

   a. The common border shared by Texas and Mexico occupied vast territory for settlement, the Rio Grande being the only obstacle of influence.

   b. The settlements along the Texas-Mexico border were very accessible for traveling the borders and the climate of geography and sociology remained fairly constant as there were no physical barriers to isolate Mexican-Americans from Mexican nationals.

4. During the post-war years of World War II, California became the favorite place of settlement as evidenced by the fact that 40% of all Mexican-Americans now live in the state.

5. Several factors have been instrumental in Mexican-American population concentration in the Southwest:

   a. A readily accepted region was provided by the initial presence of colonial settlers from Mexico which developed the acquaintance and acclimatization with the area through early border crossings.

   b. As later immigrants, the Mexican-Americans might be called latter-day colonists re-entering the Southwest in new attempts to settle the land.

   c. The climatic, topographic, and environmental conditions of the Southwest remained compatible with the experiences of Mexicans who made the crossings.

6. Mexican-Americans for the most part have congregated in distinct areas of the Southwest unlike other ethnic minority groups, except the American Indian.

a. Mexican-American neighborhoods in both urban and rural areas emerged as barrios.

b. Commonalities such as language, customs, folkways, etc., have attracted new Mexicans into these areas.

c. The barrio has also resulted from discriminatory practices of patterns of Anglo society against Mexican-Americans and the new Mexican immigrant.

UNIT FOUR: THE SOCIOLOGY OF MEXICAN-AMERICANS

UNIT FOUR: THE SOCIOLOGY OF THE MEXICAN-AMERICAN

I. The Mexican-American: A Special Minority

A. Mexican-Americans are the second largest minority in the United States numbering close to seven million. Of these, almost 90% live in the five southwestern states: Arizona, California, Colorado, New Mexico and Texas.

B. As of 1960, Mexican-Americans constituted 11.8% of the total population of the Southwest. (See bulletin, The Mexican-American, prepared for and by the United States Commission on Civil Rights, 1968)

C. Mexican-Americans constitute a distinctive but highly heterogeneous group which is one of the oldest in the nation, yet is steadily augmented by a stream of new immigrants from across the border.

1. The seven million Spanish-surname people in the United States run through the whole continuum of white to nonwhite ancestry.

2. Many are not visibly different from Anglo whites, others bear unmistakable Indian physical traits, many Puerto Ricans and Cubans possess Negroid features.

3. Negroes were brought into coastal areas of Mexico during her colonial period to work the tasks which were considered too arduous for Indians.

a. By the early 18th century, the Spaniards had discovered that the Indians could, and would if properly "motivated," perform any task which a Negro could, and the market for slaves withered away.

b. By 1800, less than a hundred slaves a year arrived.

c. Spanish law gave easier access to freedom for the slave than did the English law, and as a consequence a large portion of the Negroes at any date were free rather than slave.

d. The free Negro through inter-marriage merged with the general caste population, and before independence, only a minute portion of the total population could be identified as Negro. Those so identified were subject to the same rights and privileges and restrictions of the Mestizos.

4. The language of the Mexican-American is different, the religion differs from the dominant group religion; many customs associated with the principal aspects of life (birth, marriage, death, mores) are different.

5. Although the beliefs, customs, and mores of these people are essentially European and Judaic-Christian, some elements of the culture are of native Aztec, Mayan, and other Indian origin, especially among Mexican-Americans.

6. These common traits that make up La Raza also separate such peoples from the rest of the population in the United States insofar as the Mexican-American is culturally, socially, politically, and philosophically different, and rightfully so, proud and rich in history.

7. La Raza, a vitalized term, is the unifying ingredient which, among others, has given rise to Mexican-American unity, pride, and power in the United States. However, the identity has also magnified uniquely the distinctive makeup of the Mexican-American - apart from other ethnic minorities.

8. The interesting fact about the Mexican-American is that his cultural and racial antecedents in the Southwest is by and large Spanish, but the Indian racial and cultural admixtures in most Mexican-Americans, and the Negroid and Indian elements in the makeup of many Cubans and Puerto Ricans, should not be ignored.

9. However, the Hispano of Spanish colonial heritage is predominantly Spanish, racially and culturally.

D. As a particular minority, the Mexican-American has found many problems which plague him as a result of his being culturally "different." Although the difference is real, its acceptance in an Anglo society has been stereotyped, inaccurate, irresponsible, inhumane, unpropitious, and tragic.

1. The Mexican-American barrios and colonias tabulate the familiar statistics of the urban poor: relatively high delinquent rate and social dependence, educational deprivation, disintegrating family life, and, of course, unemployment. (These areas shall be discussed further.)

2. Immigrants from across the border, about 40,000 a year, bring with them the same kinds of social handicaps as do the new arrivals from the American rural areas. They represent direct competition for the few available jobs, (and are particularly susceptible to exploitation in sweatshops); they place added pressure on schools and health and welfare agencies, and they add to the burden of the existing Mexican-American community which must both absorb them and act as interpreters and mediators between them and the unfamiliar, complex, and inpersonal Anglo world.

3. From 1960 to 1964, nearly 218,000 Mexican immigrants arrived, of whom more than 78% of all immigrants of the United States during that period fell into that category.

4. The Mexican-American birthrate is extraordinarily high, considerably more than that of any other single group in the country, about 50% greater than that of the population in general. The population is unusually young, with a median age 11 years below the Anglo. Almost 42% of Mexican-Americans are under the age of 15, compared with 29.7 of Anglos and 36.6 of nonwhites.

5. Families tend to be large; the proportion of families of six persons or more is about three times that of Anglos.

6. The large family, low-income pattern makes housing a particular problem for Mexican-Americans, with families often forced to choose between adequate space in dilapidated housing or very crowded space in more desirable dwellings. Often, housing is both crowded and dilapidated.

7. Housing segregation is widespread, although there are large variations in its extent from place to place. The barrios tend to be de-central city concentrations, however, as are the newer Negro ghettos. Instead, the old colonias which often circled the southwestern towns and cities were engulfed as the towns grew. As a result, in many places, there are several areas of concentrations of Mexican-Americans rather than just one, which means, of course, that Mexican-American "target areas" for social agencies are dispersed.

8. General health statistics for Mexican-Americans across the Southwest are not available because the government agencies which gather information break them down into white and nonwhite divisions only; hence Mexican-Americans cannot be distinguished from the rest of the white population. What little information is available however, notably for the state of Colorado and the city of San Antonio, Texas, indicate that, as would be expected, a larger proportion of Mexican-Americans than of the general population, die from causes which are usually associated with low socio-economic conditions. In Colorado, there is a marked difference in longevity, with the mean age at death of Spanish-surnamed persons being 56.7 years in contrast to 67.5 years for others.

9. Although more than 85% of the Mexican-American population is native born, political participation is comparatively low, and Mexican-Americans have few elected representatives in Congress and, except for New Mexico, only a handful in the state legislatures, with none at all in California. Mexican-American organizations totally lack the funds and resources necessary to establish effective voter registration drives, and neither political party has shown distinctive inclination to provide them.

10. The political strength of the Mexican-American is potentially powerful but it is still in the probable state. The many Mexican-American organizations therefore carry most of the crusading of pressing community interests, but these organizations have little power, little money, and usually no paid staff, few research facilities, and little coordination and articulation among themselves.

    a. There is no Mexican-American organization equivalent of the N. A. A. C. P. or the National Urban League; no Mexican-American colleges (although cannot be studied or reasoned along the same lines for Negro colleges emerging), and virtually no financial or other help from outside the community itself.

    b. It has been difficult for the leadership to develop and pursue strategies which would force public agencies and institutions to pay greater and more rational, humane attention to Mexican-American needs and to make changes when necessary.

c. There are a few leading Mexican-American people, but no one to whom thousands can rally behind as evidenced in the thousands of Negroes supporting a Martin Luther King - Roy Wilkins - Thurgood Marshall - Asa Phillip Randolph, not to mention Malcolm X - Muhammed Ali (Cassius Clay) - Floyd McKissick tradition. Mexican-Americans have not matured into the power politics of national unity as has been shown by Negroes. However, he is slowly pooling the energies and resources of potential machinery and molding the ingredients into a viable, efficacious, credible institution.

11. The Mexican-American has not had the limelight focused on his efforts of betterment as his Negro brethern have had. He appears complacent, and indolent in improving himself and his people. This view has resulted in part from his culture and his dilemma experienced in the power-dichotomies of acculturation.

II. The Myth of Mexican-American Complacency and Docility

A. Mexican-Americans have been deplorably stereotyped as being a group of complacent, subservient, indolent people who lack the concern and proper motivation for social and economic amelioration.

B. Realistically, the myth of Mexican-American docility does not hold true in the light of his endeavors to better himself under the socio-economic conditions imposed upon him by standards of Anglo society.

1. Mexican-Americans have been pioneers of trade-unionism in the Southwest.

a. In 1883, Juan Gomez organized the first Mexican-American labor strike when several hundred vaqueros went on strike in Texas.

b. In 1903, over a thousand Mexican and Japanese-American sugar beet workers went on strike in Ventura, California.

c. In 1922, Mexican-Americans organized a work stoppage against the Los Angeles street rail system.

d. Established in Southern California in 1927, the Confederación de Uniones Obreras Mexicanas was the first steady organization of Mexican-American workers.

   e. In 1933, several thousand Mexican-American laborers walked out of the berry, onion, and celery fields of Los Angeles County in the largest demonstration of agricultural workers to that time.

   f. In the 1930's, agricultural strikes were also organized in the five southwestern states and also in Michigan, Idaho, and Montana.

2. Today, Mexican-Americans and Filipinos of California have rallied behind the N. F. W. A. and leader, Cesar Chavez. The National Farm Workers Association, a grass roots organization made up mainly of Mexicans, has been dramatically effective publicizing its grievances and goals to the nation regarding their impasses in socio-economic improvement for themselves and their people. The movement has been spontaneous among Mexican-American and itinerant farm workers across the Southwest and other areas of the United States. Support has also been demonstrated by non-farmers and farmworkers for the N. F. W. A.

3. The grape strike initiated by Mexican-Americans of California has been arduous and enervating, but unavoidably so; it has demonstrated the iniquities of the farmer imposed upon his workers. However, the vicissitudes and the perseverence of Mexican-Americans shall prevail and overcome these injustices.

C. A sober sense of seriousness, solidarity, and unanimity of purpose is emerging into thrust for the recognition of the true posture of the Mexican-American.

1. Amidst much consternation in New Mexico, the Alianza Federal de Mercedes is led by the ostentatious, often charismatic, Reies Lopez Tijerina (often called El Tigre), who has been seeking restorations from the federal government concerning redress of property to those descendants whose families once possessed land grants from the King of Spain, and then lost them when the Treaty of Guadalupe Hidalgo of 1848 ceded their territories to the United States.

2. On June 9, 1967, the Inter-Agency Committee on Mexican-American Affairs was established by President Johnson to study the contemporary problems of the Mexican-American.

a. Testimonies regarding Mexican-Americans were presented by prominent Mexican-American leaders to a cabinet committee hearing at El Paso, Texas.

b. Those who gathered at the El Paso hearings came from many parts of the Southwest and created the concept of La Raza Unida - the view that the Mexican-Americans have a common bond in working toward cultural and socio-economic betterment.

3. Many Mexican-American organizations are demanding that both the needs of Mexican-American youth and the Mexican-American heritage of the Southwest be adequately treated in the curriculum of public schools.

4. Mexican-American high school and college students have begun to organize and have become an effective voice in the academic world and barrios of major cities of the Southwest.

5. As a result of student organizations and their rational demands, Mexican-Americans have seen the development of Latin-American and Mexican-American studies programs incorporated on state campuses on the BA and Masters level.

6. The Chicano Press Association is a mutually cooperating group of newspapers published in various areas of the Southwest that are responsible for reporting and disseminating news concerning the Mexican-American.

III. The problems of Mexican-American Citizenry

A. Historically, the Mexican-American has continued to maintain an aloofness, although not entirely on his own - remaining culturally remote in an otherwise multi-cultural society.

1. Before 1910 little thought was given to the particular educational, health, and economic problems of this ethnic people.

2. An indifferent or ignorant society aloof from Mexican-American problems and its lack of cognizance of certain common problems existing, encouraged the development of impoverished conditions in many of the nation's large southwestern towns and cities.

    3. Much has been said about the abolishing of impoverished conditions of the poor and underprivileged of whom many are Mexican-Americans, but the voices are generally alone in the efforts for liberty and justice for all. The Mexican-American generally finds his goals and aspirations unattainable.

B. Although the picture has appeared bleak and unmitigated, the message has not been totally ignored.

    1. The United States government has sponsored several study projects for the purposes of assessing the socio-economic problems of the Mexican-American in the Southwest. These projects have been made in Texas and California, especially attending to the conditions of the agricultural worker, primarily regarding migrant workers, many of whom are Mexican-Americans.

    2. Government study projects are still being conducted from time to time in the Southwest: California, Colorado, Arizona, New Mexico and Texas. These efforts tend to stimulate a concern for, and an awareness of, the problems of the Mexican-American.

    3. In the 1930's, some reform measures looking toward the more effective acculturation of Mexican-Americans were undertaken by the state of New Mexico. Similar steps were also undertaken by the general five southwestern states.

C. In his experience of acculturation, the Mexican-American has often been perplexed with his true identity.

    1. Because of the Anglo-American being race-conscious, and being preoccupied with the stereotypes of racism, the Mexican-American, in his often inferior and complex role imposed upon him by a predominantly Anglo environment, tends to disassociate himself from anything having to do with the "Mexican" tag.

    2. The race and nationality syndrome has given rise to the creation of the hyphenated American.

    3. Irrevocably, some social scientists have been responsible for the categorizing aspects of the nature of the Mexican-Americans into presupposed patterns of behavior, thus leading to stereotyping.

4. Unfortunately, and irresponsibly, many Americans have had the tendency to pigeon-hole Mexican-Americans into models based on previous ethnic experiences in different times and settings.

IV. The Mexican Family: A Pronounced Institution

A. A demographic analysis gives a general but significant understanding to the nature of the Mexican-American as a group.

1. Only 6% of Mexican-Americans live in rural areas of Texas and California today. This indicates a substantial number of them have moved to urban centers during the period of 1950-1960.

2. About two-thirds of all Mexican-Americans live in 34 metropolitan areas. One-third of this number live in the cities of Los Angeles, San Antonio, San Francisco, and El Paso.

3. About 85% of Mexican-Americans living in the five southwestern states are native-born. Over 50% of these are second generation Americans.

4. By comparison, far fewer Mexican-American families have no children than Anglo-American families.

B. The family is an institution that binds the Mexican-Americans together.

1. Generally speaking, and comparatively speaking, the Mexican-American family is larger than the Anglo. The extended family really reaches out into the periphery of second and third cousins.

a. Grandparents, aunts, uncles, and cousins are readily considered part of the immediate family.

b. The extension of periphery of family tie is reached beyond genetic links by the institution known as compadrazgo (co-parenthood). The parents and godparents become "compadres" who are united by tradition through interlocking obligations of mutual aid and respect.

2. The characteristics of the Mexican-American family generate stability.

        a. As the source of respectful conduct, values of honor and respect for others are emphasized by the home.

        b. Much concern is placed on the inner qualities of self and personality and on spiritual and ethical values.

        c. Mexican-American youngsters are taught to value a being person as opposed to a doing person.

        d. Generally practiced, Mexican-American youngsters are strongly urged to respect elders.

V. Violence in the Streets of Los Angeles - Its Effect on the Community

   A. With the internment of the thousands of Japanese-Americans from the West Coast in 1942, Mexican-Americans became the pronounced minority group. Such status was not an enviable one.

      1. As Mexican-Americans remained the pronounced minority in the periphery of Los Angeles, crimes involving them were dramatized through the news media.

      2. The most dramatized and widely publicized news coverage involving Mexican-Americans charged with felonies was the reprehensible "Sleepy Lagoon Case."

        a. Twenty-four Chicanos of a barrio gang were arrested and convicted of the murder of a young man during a party.

        b. Because of the brutal police treatment reportedly accorded those incarcerated, strong anti-police, anti-authority, anti-establishment feelings generated within the barrios.

        c. The Sleepy Lagoon Defense Committee was organized to raise funds to provide legal aid in preparation for appeals.

        d. On October 4, 1944, the District Court of Appeals reversed the conviction of the individuals and the case was dismissed for lack of evidence.

B. The anti-Mexican feeling in Los Angeles increased toward a breaking point during the 1941-1943 period. Two of these events, the Sleepy Lagoon Case and the Los Angeles riots of 1943, have continued to manifest a marked influence upon attitudes of Mexican-Americans.

1. As the Sleepy Lagoon Case was delayed, a number of people who were members of the defense committee of Un-American Activities of California were accused and subpoenaed for questioning. The investigation discouraged the necessary fund-raising for the defense.

2. A special committee of the Grand Jury was appointed to investigate the Sleepy Lagoon murder incident. A particular testimony of a city official stated strongly that Mexican-Americans were possessed of an inborn tendency to criminal behavior and violence.

3. Such racist testimony was damaging to Mexican-Americans, California, and the United States, as the Axis allies exploited its repercussions.

4. In October, 1943, an open Grand Jury convened to resolve, if possible, the international damage caused by the reprehensible testimony by appearing before the special committee of the Grand Jury.

    a. The Axis allies - Tokyo, Berlin, and Madrid, quoted passages from the report and paralleled the testimony with that of Adolph Hitler.

    b. As a result of international repercussion, city newspapers in Los Angeles were asked to be more restrained in their news coverage concerning the Mexican-American and his plight.

    c. A bit of irony appeared after Mexico had declared war on the Axis powers, as a group of distinguished citizens were assembled to defend the biological character of Mexicans. Such was done after the first shipments of braceros had arrived, and after many young Mexican-Americans had volunteered for entering the service. Such feeling remained, however, after the war as racists were slow to accept the dignity and worth of Mexican-Americans.

5. Contrary to popular changes, the pachucos of Los Angeles were, in reality, a limited number of American teenage youths.

   a. The "zoot-suiter" an eastern jargon by some barrio youths who identified themselves with flamboyant outfits which they called "drapes." These youngsters became known as pachucos. The word "pachuco" has an unknown etimology.

   b. Some authorities assert that the adoption of the essentially eastern style of zoot-suiter, and the exclusive use of Spanish was an expression of Mexican-American identification (read about the pachuco in Octavio Paz' book, Labyrinth of Solitude) rejecting Anglo culture, and a rebellion against inferior status given them by the Anglo establishment.

6. Angered by reports of alleged pachuco violence, and the air of monotony, some members of the armed services took the "liberty" of "cleaning up and ridding," deliberately and dramatically, pachucos from the city of Los Angeles. The irony was that violence was the exercise of these servicemen as they attempted to eradicate the violent pachucos.

   a. News reports of the confrontation between sailors and pachucos attracted many servicemen on leave from all branches of the armed forces to downtown Los Angeles; a majority of these men assumed all Mexican-American youths were members of the pachucos.

   b. The worst confrontation occurred on June 7 and 8, 1943, after newspapers had headlines declaring pachucos were going to "counter attack." Military authorities declared Los Angeles off-limits and the violence subsided.

7. The Los Angeles riots ignited a chain reaction of zoot-suit riots across the nation during the mid-summer of 1943; similar confrontations occurred in San Diego, Philadelphia, Chicago, Beaumont, Texas, Detroit, and Harlem, New York.

8. The Los Angeles riots caused international repercussions.

a. Cordell Hull, Secretary of State, after strong Mexican protest, demanded an official explanation from the mayor of Los Angeles concerning the nature of the incidents.

b. The Los Angeles riots were dramatized all around the world - proved very liable to the United States.

c. As a result of the rioting, the injustices imposed upon Mexican-Americans by authorities, from the barrios emerged a new feeling for La Alianza, a strong desire for Mexican-American justice and equal opportunity which was in turn picked up and expanded by the returning veterans of World War II.

VI. The Mexican-American Serviceman - A Complete Contrast to the Image of the Pachuco

A. As a soldier, the image and performance of the Mexican-American revealed his gallantry and loyalty to the United States. He unequivocally compiled a most outstanding war record.

1. A significant number of Mexican-Americans have won the Congressional Medal of Honor for their outstanding service - let alone sacrifice. In terms of comparative decorations with other groups of people, the Mexican-American ranks highest.

2. Lt. Colonel José L. Holquín, a Mexican-American and an Air Force hero of World War II, is an example of proud military heritage.

a. Lt. Colonel Holquín, a native of Los Angeles and a Belmont High School alumnus, was awarded the Distinguished Flying Cross, the Air Medal, and the Silver Star.

b. He spent two years at Rabaul Prison Camp as a Japanese prisoner of war after being wounded in action and later captured.

c. At present he is a teacher in the Los Angeles City School system.

3. Complete information concerning the record of Mexican-American servicemen in Vietnam is not available, but will be available as soon as Washington has compiled our request for such information. See addendum.

    a. The percentage of Spanish-surnamed servicemen in Vietnam is proportionately higher than their population vote.

    b. Porterville, California, has been a focus of news attention as the town has had a large number of Chicanos involved in Vietnam.

    c. Spanish-surnamed Vietnam casualties are higher than their relative population proportion compared with Anglos and Blacks.

B. The Mexican-American war reocrd is the proud record of a proud people who have always been among the first to answer the call to duty in defense of his nation.

1. During the Civil War, the Arizona Volunteers, a cavalry command made up exclusively of Mexican-Americans, helped to hold off the formidable marauding Apaches when Union soldiers were transferred to the East.

2. During World War II, Mexican-Americans volunteered or were drafted along with millions of other American citizens who answered the call to duty and served with distinction.

3. The role of the Mexican-American soldier in World War II, and also the Korean Conflict and now the Vietnam War, has been vividly expressed, in part, in Raul Morin's book, Among the Valiant.

4. The story of the Mexican-American involvement in Vietnam has yet to be written; however, the news media have daily reports on Chicano services pledged and given.

UNIT FIVE: "EL CHICANO" IMAGE AND STATUS OF THE MEXICAN-AMERICAN TODAY

I. The Mexican-American and Civil Rights

A. Generally speaking, little attention has been given to the fulfillment of the civil rights of the Mexican-American in the Southwest.

1. The unwritten laws in some communities have established restrictions in housing, employment, and political participation for the Mexican-American.

2. Unsatisfactory relationships have occurred between the Mexican-American and law enforcement agencies which have affected entire communities.

3. Cases have occurred in which Mexican-Americans were all but systematically disenfranchised from jury service.

B. New leadership, observation of the Black momentum, and increased interest by the Mexican-American community has led to a greater participation in the drive to secure civil rights and civil liberties.

1. Several significant factors have helped to account for this elevated political temperament and activity.

a. Although the zoot-suit riots exemplify the cultural and political conflicts during the 1940's, the period after World War II represents a metamorphosis of the Mexican-American in the Southwest.

b. There are many factors responsible for the increased interest and activity of the Mexican-American.

1. World War II was a turning point in that many Mexican-Americans moved into the skilled labor, business, and professional classes because of education acquired through the G. I. Bill of Rights.

2. World War II accelerated change from rural to urban life as the opportunity existed for many to work in defense plants.

3. Many Mexican-Americans distinguished themselves while serving in the armed forces - the stereotyped imagery of the lazy, greasy, dull, illiterate people has been proven reprehensibly false.

4. Many Mexican-Americans used the G. I. Bill of Rights to buy homes and further their education, not to mention attain higher education.

5. Contacts and communications with various people and their socio-economic and political persuasions opened eyes of Mexican-Americans.

6. The success of the civil rights movement made many Mexican-Americans cognizant of the fact that they have been relatively quiet - let alone forgotten Americans. The crystallization of various Mexican-American political groups was stimulated.

7. Political experience, as exemplified by the 1963 election of all Spanish-speaking city council in Crystal City, Texas, electrified Mexican-Americans everywhere.

c. A growing awareness on the part of the Anglo community of the Mexican-American can be explained by considering the following factors:

1. Mexico was our ally in World War II.

2. Many Mexican-Americans distinguished themselves in the armed forces.

3. The Bracero Program from 1942 to 1947 met a critical need by the farmers of the Southwest.

d. A high number of Mexican-Americans have shown a desire to identify with the programs sponsored through the Economic Opportunities Act.

C. Mexican-American Involvement in Politics During World War II and Post World War II

1. Political organization was local and of protest nature.

a. American G. I. Forum of Corpus Christi, Texas: Catalyst of the organization was when a local cemetery refused to bury a Mexican-American serviceman who had given his life in World War II.

b. Unity League: Pomona and San Bernardino Valley placed emphasis on local community redevelopment such as lighting, sanitary conditions, street repairs, and politics.

    c. Problems in organizing included apathy and self-denunciation, cynicisms and distrust of Anglos, and the individual nature of Hispanos.

    d. Yet post-war political movements did result in improved relations between the Mexican people and governmental agencies, other minorities, and the majority group.

  2. Ethnic goals and Anglo power: two examples from California

    a. Edward R. Roybal, United States Congressman, 30th District, Los Angeles, was elected with the help of Anglo organizers on a bi-ethnic platform.

    b. John Sotelo, Councilman from Riverside, has served several terms. He also is a moderate, and he has been elected on a multi-ethnic platform.

    c. Alex P. Garcia, Assemblyman from Boyle Heights, Los Angeles, was also elected to the California Legislature on a multi-ethnic, bi-partisan platform.

D. Mexican-American Political Organizations

  1. National and local political organizations, as formed by and for Mexican-Americans, have increased in number, significance, and influence.

  2. The Mexican Liberty Party (MLP) exemplifies a Mexican organization functioning within the United States with little or no intent of belonging to American society or of participating in the American political system.

    a. The MLP was active in the Mexican Revolution of 1910 and some of its members were placed on trial for breaking the neutrality laws of the United States.

    b. It is completely Mexico orientated - goals did not survive the organization.

  3. The Order of Sons of America: originally organized in Texas in 1920.

    a. The goal of complete assimilation into American society was its persuasion.

    b. It wanted elimination of racial prejudices, equality, better education, and more political representation.

   c. The means to achieve these goals were by learning better English and naturalization of citizens.

4. League of United Latin American Citizens (LULAC), was organized in Texas, 1927.

   a. A high degree of assimilation was desired by the members of this group. It also had moderate concern for political participation - let alone activism.

   b. It did not stir up Anglo-Mexican-American hostility.

   c. Its primary concern rested with Mexicans in the United States, and not those in Mexico.

   d. Also, it placed great stress on learning English as a means of attaining recognition and respect.

5. Community Service Organization, 1947; national and local headquarters are located in Los Angeles, California.

   a. CSO marks a change in socio-political goals for its aims involved greater participation of the masses in order to initiate the grass roots problems.

   b. CSO began with a flourish of partisan political campaigning, but later switched to community service projects which included: minimum wages, medical services, benefits for migrant workers, investigation of police brutality charges, and unionization of migrant workers.

   c. They were equally interested in social and political goals in order to assimilate into the mainstream of American society; therefore, membership was not restricted.

   d. An important accomplishment was getting a law passed making it possible for non-citizens to be eligible for old age assistance.

   e. One of its main goals is to get Mexican-Americans to register to vote; strongly reinforced by Congressman Edward Roybal.

6. American G. I. Forum: founded in Texas, it is a national service organization of veterans of World War II and Korea.

a. As American society changes, minority group community organizations also change.

   1. They want improved socio-political changes.

   2. They seek to protect themselves from a threat from the majority establishment.

b. Compared to the CEO, the G. I. Forum was established within an environment, Texas, which created much opposition to minority power and ascendency.

c. The catalyst was again its substance when Mexican-Americans were refused cemetery and mortuary services.

d. It was formed out of immediate necessity, yet the goals of the Forum seemed to be balanced between Mexican and American assimilation.

e. It is politically neutral, but one of its goals is to increase political participation.

f. An additional goal is gaining first class citizenship through education.

7. Mexican-American Political Association (MAPA) was founded in California in the 1950's in an ambivalent political atmosphere.

   a. Mexican organizations like CSO and the G. I. Forum had gained political expertise, yet the Democratic Party was rigid in disallowing Mexicans to permeate the political structure, although the Party had gained from the efforts of such groups.

   b. Edward Roybal was not reelected in 1958 although it was a victorious year for the Democrats.

   c. As a result, MAPA was formed in April of 1960.

   d. Clearly political in nature, Mexican-American candidates were sought and endorsed, and issues which affected Mexican-Americans were backed.

8. Political Association of Spanish-speaking Organizations (PASSO)

   a. PASSO was organized in 1960 in Texas; it is similar to the California MAPA. During this time "Viva Kennedy" clubs caught on and mobilized many people throughout the Southwest.

   b. After the 1960 elections, Mexican-American political leaders from various organizations (MAPA, Viva Kennedy, LULAC, G. I. Forum) met in Phoenix to create a national organization.

      1. MAPA wanted the national group labeled Mexican, but lost out to those who wanted to include all Spanish-speaking people.

      2. California MAPA and CSO were therefore not affiliated with PASSO.

      3. PASSO, like MAPA, had no concern for social assmiliation.

9. American Coordinating Council of Political Education (ACCPE)

   a. PASSO met to establish a chapter in Arizona, but finally designed a new organization for the state - ACCPE.

   b. Fierce discussion over whether "Mexican" should be in the title; others felt the emphasis should be on the "American."

   c. By 1964, the organization had lost some of its orginal momentum and was unable to effect changes on the county, state and federal levels. These offices were partisan, and non-partisan tactics did not work.

10. The Council of Mexican-American Affairs, founded in Los Angeles, 1953

   a. Its purpose was to gain a cross-section of Mexican-American community by bringing together 44 member organizations in order to coordinate cooperate effort: veteran, social and community service organizations.

   b. It was non-partisan, non-sectarian, and non-profit.

   c. Its activities included conferences on youth and delinquency problems, narcotics, education, employment.

   d. Because of financial problems, it was forced to close down.

   e. In 1963 the organization was reactivated, although this centralizing organization has failed to gain mass support.

II. A Continual Need for Social and Economic Change

A. Socio-Economic Status

1. Although the Mexican-American population has shifted from a rural setting to primarily an urban one, the majority of Mexicans continue to occupy the lower socio-economic positions.
    - a. 1960: 34% had incomes under $3,000.
    - b. However, some improvement in employment, housing, and education has occurred.
        1. Increase in education due to urbanization and governmental legislation and funding.
        2. California males with a Spanish-surname show an increase in educational levels between 1950-60 from 7.6 to 8.5 years.
2. Family income of the Mexican-American remains the lowest per capita group.
    - a. The lowest median family income for Spanish-surname households in California is $3,361 in Fresno.
    - b. The highest is in San Francisco and Oakland at $6,308.

B. Studies show that Mexican-Americans are clearly a disadvantaged group in the labor statistics of the Southwest.

1. Of 450,000 federal employees in the five-state area of the Southwest, only eight percent are Mexican-Americans.
2. Mexican-Americans make up one-half of the total agricultural work force of the United States. Moreover, 80% of the Mexican-Americans involved in agricultural labor are employed in the five-state Southwest.
3. Twenty-five percent of all migrant workers in the United States are Mexican-Americans.
4. There is a disproportionate representation of Mexican-Americans in low-wage jobs.
5. The labor market positions of urban Mexican-Americans vary greatly from state to state within the Southwest.

    6. The employment needs for Mexican-Americans, especially in terms of on-the-job training, are critical.

    7. The economic problem of the Mexican-American in the Southwest is attested to by both unemployment and underemployment.

    8. Occupational upgrading, e.g. better jobs, appears to be occurring a little more rapidly than increases in income.

C. The dimension of the depressed economic conditions of Mexican-Americans has never been brought into sharp focus.

    1. Few nationwide studies of the poor have given attention to the plight of the Mexican-American. However, in the recent film, "Huelga," the plight is readily seen. (See film list for additional audio-visual education.)

    2. The movement of migrant farm laborers originates in both Texas and California where semi-permanent homes may be maintained.

    3. Workers generally leave these areas during the harvest season to work on the crops in New Mexico, Arizona, California, the Rocky Mountain States, the Midwest, the Pacific Northwest, and Florida.

    4. Many workers return to home bases in Texas, Arizona, and New Mexico.

    5. The families of migrant workers need appropriate housing, education for their children, and health facilities. They not only pose a problem for themselves, but also for the community in which they take up temporary residence.

    6. Without these workers, wage rates would be higher, mechanization greater, consumer prices higher, and the share of produce markets less in California.

    7. The factors mitigating against the Mexican-American agricultural workers are tremendous and at present no single government agency exists to consider these problems.

        a. Many workers lack basic educational and employment skills.

b. Children of migrant families face difficult educational problems due, in part, to their rootless existence.

c. In general, living conditions for families in agricultural camps are degenerately poor; some have been viewed as a national disgrace. (See films - Harvest of Shame and The Migrant.)

d. Families have sometimes suffered since migrant workers often were not eligible for welfare programs having residency requirements.

e. Workers are confronted by the competition for jobs with the readily available supply of Mexican nationals who cross the border either illegally, as green card holders, or as commuters.

f. The use of Mexican nationals as laborers, increased mechanization, business subsidized research, and the growth of agriculture businesses are forces which have worked against the formation of unions by Mexican-American migrant workers.

g. Very few of the accepted patterns of labor legislation apply to them.

h. Only ten states have passed workmen's compensation laws which are applicable.

i. Many undesirable hiring practices relative to Mexican-American field workers exist.

j. Workers often are required to travel in unsafe or overcrowded modes of transportation under difficult conditions.

8. Probably the most important development affecting seasonal farm labor among Mexican-Americans of the Southwest has been the recent gains of labor and social organizations.

   a. The Agricultural Workers Organizing Committee has been active in the Delano area of the San Joaquin Valley of California.

   b. The National Farm Workers Association, formed by Cesar Chavez, has been successful in its attempts to gather Mexican-American farm laborers into their own strong labor cooperatives under indigenous leadership.

c. The work of the American Friends Service Committee in community development and self-help housing has produced worthwhile results.

d. The Communities Service Organization has been helping Mexican-Americans find self-expression for community improvement and opportunity.

e. The Migrant Ministry of the Northern and Southern California Councils of Churches has been serving the needs of the migrant population for many years.

9. Problems will continue to beset the Mexican-American migrant workers until the conditions of living and of employment make their work a dignified occupation.

D. Cultural differences that can be strengths of Mexican-Americans are a definite trend.

1. Language

a. Large range in fluency in the English language depending on length of time in the United States

b. Also range in the use of Spanish with the same variables

c. Spanish is kept alive through the influx of immigrants, Spanish radio, television, newspapers, church services, entertainment, and movies. Also the proximity to Mexico keeps the Spanish language alive.

d. In the early 1940's educators stressed that Mexican-American children learn English at the expense of Spanish. Today the approach is increasingly bilingual - programs are developing in districts and schools where there are even few Mexican-American youngsters.

e. Language handicaps the social mobility and ability to communicate.

2. Mexican Ethos

a. The proximity to Mexico keeps alive a Mexican identity, and a sense of community, yet different degrees of acculturation.

b. The Mexican Government has shown concern about Mexican-Americans.

c. Mexican-Americans are a heterogenous group; there are great differences among people who come from different parts of Mexico, and there are differences among those from different areas of the Southwest.

E. Apprehension, discrimination, and prejudice too often have been the lot of the Mexican-Americans.

1. Government: One must not confuse fear of institutions with uncooperative behavior. This confusion has created an unfavorable image in the mind of the Anglo.

   a. Example: police - community relations. This problem can best be understood if one considers the pattern of violence that was established in the Southwest and continues to be part of our heritage.

   b. Another example is the Immigration and Naturalization Service.

      1. During the years from 1848 to the 1930's, Mexican-Americans along the border lands were strongly encouraged and at times coerced into "returning to where they came from."

      2. In 1955, statistics showed approximately one million people of Mexican ancestry deported from the USA.

      3. Also at this time the Community Service Organizations worked in cooperation with the INS to naturalize citizens.

2. Voting: Before 1950, few Mexicans tried to vote. Voting was an Anglo "right" that was not understood or desired by many Mexican-Americans. As a result, conflict that derives from the partisan exercise of the franchise was absent.

   a. Voting regulations in the southwestern states were different, and they had the effect of discouraging Mexican-Americans from voting.

      1. Texas - poll tax and sometimes English proficiency exams given.

2. California - must read and write English.

3. New Mexico - the Treaty of Guadalupe Hidalgo guarded the voting rights of Mexican-Americans. Consequently, there was a higher degree of political participation.

b. After World War II, voter registration increased and organizations formed to help insure greater voter turnout.

c. As voter registration increased, politicians began to take Mexican-Americans more seriously, and Mexicans became more active in political offices.

F. Indications of Change

1. The political and social climate in each of the Southwest states differ, and the degree of acceptance of Mexican-Americans differs.

   a. There is more ascendancy of Mexican-American politics in California than in Texas.

   b. The heritage of conflict which has fettered the political activity of the Mexican in the Southwest did not have as strong an effect on New Mexico.

      1. There is greater amount of political participation in New Mexico than other Southwest states, that is per capita among Mexican-American population.

      2. In spite of political assimilation, Mexican-Americans of New Mexico have not assimilated completely into Anglo-American culture. Hispanos still embrace significant cultural tendencies.

2. Greater emphasis is being placed upon the need for political activity, even if this means "playing the partisan game."

3. The monetary problem of political support is a continual problem that Mexican-Americans need to resolve.

   a. The Mexican-American business and professional class often has not backed political efforts fully and consistently.

b. In the past many average Mexican-Americans were often uninvolved because of their tendency to distrust traditional politics that remained suspicious. They were also unaware of the ramifications of political institutions.

c. No subsidies have come from the Democratic or Republican Parties.

d. Lacking of political unity due to Mexican-American or rhetoric is often a troublesome political dilemma.

4. Evaluating non-partisan politics and ethnic goals

    a. The emphasis has been on the advancement of Mexican-Americans regardless of political leanings.

    b. Yet often partisan politics are more effective when non-partisan politics become cumbersome.

    c. The story of Crystal City, Texas, April 2, 1963, shows that Mexican-Americans, when they decide to register and vote, can determine their own political destiny - let alone the destiny of bi-partisan politics.

    d. Most members of organizations like ACCPE, MAPA, PASSO are Democrats; yet these groups remain non-partisan because they are afraid of being taken for granted and of losing power if they become partisan.

    e. The American two-way party system is strong, and the decision remains whether to join in or to remain outside of partisan politics where one's voice and vote may not count in the end.

5. La Raza gains national recognition: Major breakthrough for "La Causa"

    a. Cabinet Committee Hearings on Mexican-American affairs in El Paso, Texas, 1967

    b. These hearings were precipitated by a walk out in 1966 of Mexican-Americans of an Equal Employment Opportunity Commission (EECC) because it failed to meet needs of the Mexican-American.

c. The President of the United States agreed to meet with five top ranking Mexican-American leaders and, as a result of this meeting, the Cabinet Committee on Mexican-American Affairs was formed and met in El Paso.

d. While the hearings were going on in El Paso, there was a La Raza Unida conference also being held in El Paso to dramatize the needs of Mexican-American people.

e. Some of the problems presented to the Cabinet meeting were: the need to preserve the heritage of the Southwest culture, history and language; a need for bilingual education, education and employment needs; and the belief that the United States must live up to the agreements of the Treaty of Guadalupe Hidalgo.

III. Education, Housing, and Income of the Mexican-American

A. Recent studies indicate that there is a variable relationship between educational attainment and income of Southwestern Mexican-Americans.

1. Mexican-Americans living in urban areas of California possess the highest educational attainment and income of all Mexican-Americans in the entire Southwest.

2. The income level of the Spanish-surname group is higher than their educational attainment level would indicate because of the high concentration of Mexican-Americans in well-paid manual labor positions.

3. Studies indicate the Anglo income is higher than Spanish-surname income even when both groups exhibit similar educational attainment levels.

4. The ratio between educational attainment and income has reached a point where more education brings a smaller increase in income. Since good paying manual labor jobs are at a premium, and there is little prospect of new positions becoming sufficiently available, more Mexican-Americans will need to enter college if there is to be a significant increase in the income level of the group.

5. The level of educational attainment and income of the Spanish-surname group has shown a definite increase in recent years. Since Anglo levels are also increasing, the ratio between the two groups remains the same.

B. The solution of the problem in education holds the key to change for the Mexican-American.

1. Some revealing facts:

a. In five Southwestern states, not including California, the average educational level for Mexican-Americans is 8.3. The total population is 11.2.

b. In California the average is 9.1 for Mexican-Americans to 12.1 for the total population.

c. In Los Angeles (1960 Statistics) 20% of the high school graduates are Mexican-Americans, as compared with 56% of Anglo background.

d. The Mexican-American dropout rate is very great in high school with dense ethnic concentrations; symptoms of the dropout are: low scores, high absenteeism, and a long record with the school nurse.

e. According to the 1960 census report, Spanish-surname educational attainment levels were lower than those of Anglo or non-whites in California, Colorado, and Texas; in Arizona the attainment was the same, in New Mexico the attainment was higher.

f. The preoccupation with Spanish-surname educational deficiencies has obscured the slow, yet gradual, advancement in educational attainment that is taking place. If the Mexican-American age group 14-24 is studied, a very definite improvement in educational attainment is demonstrated.

   1. In the Mexican-American age group 25 years and over, the average educational attainment is 7.1 years of school.

   2. In the Mexican-American age group 14-24 years, the average educational attainment is 9.2 years even though this group has not yet finished its schooling.

g. The rapidly increasing urbanization of the Mexican-American population of the Southwest is mainly responsible for the recent improvement in educational attainment.

1. Educational attainment is generally better in the cities and suburbs where school facilities and enforcement of attendanee laws are usually better than in rural areas.

2. The shift from agricultural to urban jobs by the parents usually means increased school attendance for children.

h. The college dropout rate of Mexican-Americans is disproportionately high; only 39% out of nearly 117,000 who had attended college by 1969 had four years or more of higher education.

i. Although the ratio between Mexican-American male and female school attendance is the same, studies show that Spanish-surname males are attending college at a ratio of almost two to one over females.

j. California has the highest number of college educated Mexican-Americans of any Southwest state. However, only a few have graduated from California colleges and universities.

k. Many Mexican-Americans educated in other states have migrated to California.

l. The Cal-Vet program has offered educational assistance to veterans since its inception in 1921.

m. The Federal G.I. Bill of Rights of World War II has been a major factor in the higher educational attainment of Mexican-American veterans.

2. Bilingual and bi-cultural approaches to education are needed.

a. A bilingual approach meets the needs of Mexican-American youth because it draws upon the skills and strengths and experiences of the students.

b. A bi-cultural approach can be enriching by creating a greater appreciation of both cultures.

c. The bilingual experience reinforces self-awareness and pride in Mexican-American heritage.

d. The Mexican-American student should not be forced to choose one culture at the exclusion of the other.

3. Some different ideas about the Mexican-American student include:

    a. If a bilingual and bi-cultural approach is not used, as a student progresses through school, his performance level will drop.

    b. The different cultural and language backgrounds must be considered when interpreting intelligence tests.

    c. The educational approach should not try to "Americanize" the student but should help each student to become a unique individual.

    d. Bilingual-bi-cultural education is not, of course, the cure for all learning problems but certainly a step in supporting the pluralistic culture that the United States professes to have.

4. Mexican-American students come to school with cultural values which may conflict with the value systems of the schools. The schools should be aware of the following:

    a. The Mexican-American culture stresses loyalty to the family.

    b. It also emphasizes the importance of the community group.

    c. The extended family is an important part of familial values.

    d. The Mexican-American parent is an educator in his family for he passes on social roles to his children.

    e. The male parent is the head of the household and the first son or sons are often considered "princes."

    f. The Mexican-American culture also embraces the idea of machismo or maleness. However, this idea has been overly emphasized as Mexican, a stereotype that is no more maleness than the Swede, Japanese, or Negro.

    g. Mexican-American parents (especially low-income levels) see education as helpful if it is somewhat job related and income producing. Often, however, the spontaneous response to job versus education is that which produces income readily and immediately.

    h. Mexican-American culture has a distinct separation of sex roles.

5. Mexican-American students today are more aware of their Chicano heritage than other generations and are more active in perpetuating their heritage. Some student organizations active on campuses throughout the Southwest include:

    a. Mexican-American Youth Association (MAYA)

    b. Movimiento Estudiantil Chicano de Aztlán (MECHA) - The Chicano Movement of the Southwest

    c. United Mexican-American Students (UMAS)

    d. Brown Berets

C. Housing - the great majority of Mexican-Americans live in the "barrio." (Spanish-speaking neighborhood)

1. Discrimination exists in many areas throughout the Southwest.

    a. Mexican-Americans rent more than the Anglo and generally receive less services for the money.

    b. Mexican-Americans tend to live among their own people - ethnic commonality.

2. Attitudes about slums include the following:

    a. In the 19th century slums appeared as threats of vice and disease;

    b. By the 1920's the slums were considered a transitory thing; it was a source of assimilation into the dominant society as well as the preserver of the minority culture;

    c. In more recent times the barrio is seen by some to be unusual, unique and even exotic;

    d. There is an awareness and a new attitude of many Mexican-Americans who have achieved to remain in or near the barrio and also continue to relate to their need.

3. Some recent patterns of urbanization

    a. Between 1950-60, the concentration of Mexican-Americans in urban areas increased but still less than Negroes and Anglos.

    b. Mexican-Americans' residences are mainly in metropolitan areas but in outlying areas of the city, while Negroes are concentrated in central districts, and Anglos have become more suburban.

4. Origins of the Mexican-American barrio

    a. There are many city barrios which were originally the center of town.

        1. Many Southwestern cities were founded by Mexicans who originally settled around a central plaza.

        2. In time urban growth changed the center of town - often building away from barrio regions.

    b. Some present day barrios were once agricultural communities.

        1. The barrio remained yet the area and the occupations of the people bacame urban rather than rural.

        2. Some agricultural communities on the out-skirts of town have not been displaced by urban development.

    c. Some barrios of the past were remnants of old mining towns and railroad stations.

    d. It is often very difficult to trace the history of a barrio area because records were not kept.

    e. There are many small towns in the Southwest and parts of towns where the Mexican-Americans represent the numerical majority.

5. Residential segregation - some factors which contribute to this:

    a. The larger the city, the more segregation tends to be present;

    b. If there is a large proportion of large households, there is likely to be more residential separation;

    c. The degree of difference of incomes between the two groups is a significant factor relating to segregation;

    d. The degree of segregation is also related to the numerical ratio between the two groups - the closer the groups are equal in numbers, the less segregation takes place;

e. Real estate practices of the past, and even of the present, tends to reinforce de facto segregation - a factor which almost defines itself as de jure segregation.

D. Employment and Income of Mexican-Americans

1. In all the Southwest, Mexican-Americans have a higher percentage of unemployment than the rest of society.

2. A large percentage of workers are in the unskilled class.

3. Discrimination and lack of education account for much of the unemployment, e.g., union discrimination.

4. Often Mexican-Americans cannot escape poverty by moving to the city.

   a. About 80% of Mexican-Americans live in the city.

   b. Approximately one-third are at the poverty level (United States Government defines income less than $3,000 per year per family as bordering the poverty level).

   c. Many Mexican-American families that are considered victims of poverty are migrants.

5. In general, compared to Negroes, Mexican-Americans have a higher family income, yet Mexican-American families are larger, and the money per person is less.

   a. Average income for Mexican-Americans in California per person is $1,380.

   b. For Negroes, it is $1,437.

   c. For the balance of the population it is $2,110.

6. The purchasing power of some Mexican-Americans has declined in the last five years.

   a. Based on a census of East Los Angeles, there was a drop in the number of professionals of Mexican-American descent from 25% in 1960 to 24% in 1965.

   b. The continuing influx of Mexican laborers from Mexico has had the tendency to drive the wage scale of Mexican-Americans down.

IV. Solutions: Directions of the Chicano Today

A. The theory of "assimilation" and "acculturation" is no longer readily empirical.

1. The "melting pot" theory: You shed your old cultural ties and blend or heterogenize into your new American mainstream as did the other European immigrants.

2. Mexican ties are opposed to American ties; therefore, the old ties should be given up for the new ones.

3. "American" is not clearly defined, but in general, though inaccurate, the stereotype is often a white, Anglo-Saxon, Protestant, middle-class model.

4. Integration into the american society is often the goal of our educational rhetoric. However, this ideal remains an ideal - without substance and means of attaining such results. The key may rest with definitions - defining "american society" and the implications of desegregation and integration.

5. The tendency has been with many non-Mexican-Americans that "being' Mexican-American is being problematic, a liability, and a barrier. The Spanish language is viewed as the villian behind the Mexican-American's inability to read, get a job, etc.

6. Mexican-Americans should give up their Spanish language, their customs, and their traditions, and replace them with Anglo customs and traditions because the latter are more "American" and make English their only language. Some Mexican-Americans have in the past even changed their Spanish-surnames to that which gives Anglo blendings.

B. The theory of "cultural pluralism" appears to be the strongest and best possible solution.

1. The individual can identify with his Mexican-Hispanic heritage and culture on the one hand and still become an American citizen on the other. There is a rapidly growing persuasion among Mexican-Americans of all socio-economic backgrounds to embrace the new philosophical and cultural imagery of being Chicanos.

2. The Chicano has cultural and historical roots with Mexico and wants to add these values to American society as a contribution to this country.

3. The fusing of two cultures not only creates and generates a new and healthier society, but also defines and cultivates in man - a new pride - the Chicano.

4. The "problem of the majority" is NOT the problem of minorities but the problem of the majority. The "majority" has to learn to recognize the worth and the dignity of all the peoples and institutions that have made America great and to overcome prejudice, to cease exploitation and discrimination.

C. The Chicanos of the borderlands are in the midst of a cultural renaissance - everywhere throughout the Southwest they are becoming attuned to a new and more positive identification of being part of La Raza.

1. The Chicano civil rights movement is gaining strength throughout the Southwest.

2. Chicano educational attainment and income is gradually and steadily rising.

3. The self-image of Chicanos is undergoing a fundamental change for they are now beginning to see themselves in a newer, more positive light of possessing inherent worth.

4. The trend today appears to be that a Mexican-American need not assimilate into the mainstream of traditional "Americanism" at the sacrifice of abandoning his language (let alone his accent), his customs, traditions, and heritage. He can and ought to be himself and still attain socio-economic, and political respectability. This movement appears to be the renaissance that accelerated the inevitable emergence of the New-Man Concept - the pride in being unique - a CHICANO.*

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* The word Chicano to our knowledge has never been accurately traced to its original source.

CONTRASTS BETWEEN SPANISH FOLK* AND ANGLO URBAN CULTURAL VALUES

By Bernard Valdez
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America has been described as the "melting pot" of the World. This implies that all the people of which America is composed have merged into one society. If we assume that the cooking process is a continuing process and the safety value has not exploded, then the melting pot analogy may be a valid one. We must admit, however, that some of the ingredients are as yet unmixed and the cooking process is incomplete.

The Spanish-American has cultural concepts very distinct from those prevalent in American urban society. Some of these concepts he brought with him from provincial Spain. Other value concepts he borrowed from the Pueblo Indian. For more than 300 years he has mixed, tested, and fortified them. In his isolated environment, these values have enabled him to survive against tremendous hardships.

His problems now arise from different cultural value concepts which are challenging his own. Some of these new and different concepts are in direct contradiction to many of the traditions which have been a part of his way of life. Some of these traditions involve his attitude toward his family and the concept of the meaning of life itself.

Some basic contrasts in values between the two cultures - the Spanish-folk and the Anglo-urban can be seen in the following areas:

THE FAMILY

	Anglo-urban	Spanish-folk
Marriage	Marriage gradually drifting into a partnership relationship with strong considerations of mutual and common interests of concern only to parties involved. Family approval not necessary.	Marriage assumed as an institution with romanticism attendant to folk societies. Consideration of mutual interests secondary. Family approval of great consideration.

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*Courtesy: Bureau of Intergroup Relations
California State Department of Education

	Anglo-Urban	Spanish-Folk
Family Roles	Confused family roles, resulting from partnership status, Much independence between husband and wife. Dual employment common.	Distinct family roles. Husband is head and provider of family. Wife exclusively concerned with household duties.
Children	Strong tendency toward small families. Children encouraged to become independent at early age. Institutions outside home exercising increasing influence.	Large families considered as an asset. Children subordinate to parents, extending into maturity. No external influence.
Extended Family	Extended family relationships severed upon marriage. Grandparents, uncles, aunts and cousins not considered part of immediate family.	Very close family ties maintained and extended into several generations. All blood relations considered part of immediate family.
Security	The role of the family in providing security during individual crisis dininishing. Shift to agencies, such as insurance and government increasing.	Individual security during period of crisis provided by family structure. The church only outside institution.
Recreation	Family recreation increasingly replaced by organizations and commercial interest. Highly organized by peer groups separating the family into age and sex classifications.	Recreation is the natural product of family functions. It is rarely organized or commercialized.
Religion	Religious training has been assumed by the church. Administered by the organization of peer groups.	Religious activities are an integral part of family life, providing both religious training and recreation.

	Anglo-Urban	Spanish-Folk
Home	The home is rapidly drifting into a place with hot and cold running water used mostly for rest. Even much of the preparation and consumption of food. now done outside the home.	Home used as the center of production and consumption. Many items used and consumed by the family are produced by combined family effort.
EDUCATION		
Tradition	Universal secular education was part and parcel of English traditions at the time of settlement in America. These traditions became an important part of American heritage and moved westward with the covered wagon.	Universal education was not a part of Spanish tradition during the colonization period. Public education did not come to the Southwest until after 1880 and to the more remote villages until after 1912.
Emphasis	American education is compulsory, highly competitive, with clearly defined goals to prepare students for continued competition throughout life.	Education in the Southwest limited to select few. Oriented to philosophy, literature, and religion - never competitive or pursued with aggression.
TIME ORIENTATION		
Personal goals	In the most industrialized society in the history of man - machines regulate daily routines and time schedules, careful planning and hopes for the future make up the concept of the purpose of life. This purpose is summed up in the word "success."	Personal planning or goals in an agrarian society are limited to daily routines and the rhythms of the seasons. The concept of "success" is part of the personal inter-relationships between the family or immediate community and does not involve material translations.

Anglo-Urban	Spanish-Folk
Time	
The proper use of time is of consuming concern in industrialized society. Time is valuable - time is money. Wasting time is like wasting money. Time should be spent profitably, even when it is leisure time.	Time is a gift of life to be enjoyed to the fullest - and to be enjoyed, it must not be postponed. The concept of wasting time is not understood. There is no guilt complex to mar the enjoyment of the present.
The Future	
Since the dominant goal in life is success, to achieve this goal we must make elaborate plans for the future. Therefore the culmination of life is always in the future.	Success, being a part of personal daily inter-relationships without material translations has no significance for the future. The future is entirely in the hands of God. The language is replete with proverbs to fortify this concept.
BUSINESS-TRADE & PROFIT	
Tradition	
While the "Boston Tea Party" is symbolic of American freedom and independence, it is also symbolic of trade and commerce. The British tradition of trade and commerce has now been assumed by America on a world-wide basis.	Trade with India was the initial motivation for Ferdinand and Isabella in sponsoring Columbus. Trade and commerce became the primary concern of Spain.
Profit Motive	
Business transactions involving trade and profit have become synonymous with Americanism, free enterprise and the American way of life. Government efforts to regulate business or profit are considered suspect and strongly resisted.	Making a profit from a transaction between two individuals is considered immoral. Transactions between people are made on the basis of need for each other's product.

Anglo-Urban	Spanish-Folk
Money	
Commercial experience has resulted in a highly complex financial science. Understanding the handling of money fostered by cash allowances to children, piggy banks, savings accounts, and school curriculum.	Monetary system very limited in agrarian society. Barter system without profit motive not conducive to experience in handling money.
Competition	
Competition is an integral part of achievement concepts. Competition is encouraged beginning within the family and continuing in scholastic endeavor, sports, business life, social life, and even permeating denominations religious organizations.	Competition in agrarian folk societies discouraged. Competition not compatible with family life or inter-personal relations prevalent in folk cultures. Achievement concepts between individuals in competition not understood.
Sales Practices	
High pressure sales techniques involving psychological assault, including degrees of misrepresentation and baited with "nothing down" and "pay later" highly developed and accepted.	No experience in high pressure salesmanship or resistance to system. Postponement of payments psychologically deceptive, due to time orientation.
LEADERSHIP AND ORGANIZATIONS	
Organizations	
American life revolves around a complex system of organization. The Very foundation of democratic government has a basis of political organizations. Business, commerce, civic endeavor, social life, education, and even churches are founded on this basic principle.	In a patriarchal society, there is no real need for organizations In the simplicity of agrarian society, family groups are able to meet their needs without the complexities or organized effort. Also, since organizational goals involve the future, time orientation limits their use.

Anglo-Urban	Spanish-Folk
Leadership	
Organizational experience conditions the individual to function in organized situations. Organizational goals give substance to individual goals, thereby promoting the concept of community achievement and a desire for change and progress.	Lack of organizational experience promotes individualism and thereby reduces the individual's ability to function in organized situations. This has a tendency to limit his horizons and stimulation for progress.
SYMPTOMS OF CULTURAL DISINTEGRATION	
American society is moving and changing very rapidly. Cultural value concepts are modified almost daily. Mobility, mass media of communication, and intensive industrialization are but a few of the factors responsible for these rapid changes. While these changes are responsible for much of our progress in improved standard of living, they also account for many of the social problems which we face today.	The Spanish Folk-culture values moving from small villages of rural areas to urban centers are immediately challenged at every point. The villager's value concepts about his life, his family and his own role within his family are assailed daily. Because of economic conditions his initial contacts with urban culture are usually with people already in conflict with urban life. Therefore his first view of urban life is a distorted picture. His efforts to assimilate distorted value concepts often result in serious consequences.
Family Life	
American family life shows symptoms of serious disintegration. Divorce rate is the highest in the world. One out of three marriages end in divorce. The rate of desertions is estimated to exceed the rate of divorce. Marital insecurity is believed to account for many other social ills.	The ability of the husband to maintain his status as head and chief provider of his family is the foundation for the preservation of the paternalistic family. The new arrival from a rural setting is ill-equipped to maintain this role in our industrial economy. His lack of skills and inability to compete result in low wages, sporadic employment and inadequate income.

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	The financial pressures soon force the wife into the labor market. This results in the loss of face and self-respect for the husband. The wife begins the inevitable process of emancipation from paternalistic traditions. These conflicts often result in marital discord. Desertions, separations, and divorces are apt to follow.

Morality

Recent studies and investigations indicate a breakdown in our moral and extra-marital relations are gradually becoming accepted patterns of behavior. Illegitimacy and abortions are now condoned with a broad-minded attitude.	Once the process of marital disintegration has begun with divorce, separation or desertion, the progression to moral laxity will follow.

Emotional Problems

Mental illness is now considered the number one problem in the United States, and while much progress has been made in the cure and treatment of mental illness we are still unwilling to look at some of the causes of emotional strain. Alcoholism, formerly considered a moral problem is today classified as an emotional or mental illness. The rate of alcoholism is climbing at an alarming rate.	The removal of the protective shield of security provided by the family in the folk-culture leaves the individual naked and insecure during periods of crisis or emotional stress. His unfamiliarity with institutions and red tape involved in securing assistance add to his frustations. Mental illness and emotional problems crop up; alcoholism, as an escape becomes common.

Crime & Delinquency

*In 1960, there were 154,390 personal crimes reported to the police in the United States. Personal crimes involve murder, suicide, forcible rape and aggravated	In the paternalistic society, with tightly knit family traditions, the pressures of conformity are most effective. When these pressures have been

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assault. During the same year there were 1,706,370 property crimes reported. Property crimes involve robbery, burglary and larceny over $50, and auto theft. This means that only 8% of the crimes committed in the United States are committed against ourselves or our fellow man. But it also means that 92% of the crime involves property. The other significant thing about crime in the United States is that while the annual rate of increase against the person is only 5%, the annual increase against property is 15%. It would appear from these figures that we are becoming a frustrated materialistic society and our value concepts could stand some re-evaluation.

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removed by the disintegration of family life, the individaal is often unprepared to cope with the pitfalls of the urban community. The confusion of roles and the conflicts between the husband and wife often produce tragic consequences for their adolescent children who are themselves besieged with problems of cultural transition. Adolescence within the normal and secure family can be a traumatic experience for some children. Adolescence in a broken home, complicated by cultural conflicts, economic disadvantage and social rejection, can only lead to delinquency and crime. When 10% of a population group constitutes 65% of juvenile delinquency rates it is terribly obvious there is a need for drastic evaluation.

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* Statistical abstract of United States, 1962, Bureau of the Census, p. 148, No. 188.

SUGGESTED OUTLINE READINGS

(The following are suggested cross references
that will offer background to the teacher)

Because of varied teacher persuasion and background, it is speculative to mandate specific content-items to be treated; it is also unpractical and contemplative to be dogmatic in stressing particulars. However, it seems rational for broad perspectives of content be read and "covered" within the respectability of educational ontology. It is also our hope that those who use this teaching guide possess respectable emotional and sociological qualities that will enable them to relate, and pursue impathetically, healthy objectives pertinent to attaining competent, academic, and pedagogical respectability.

In this section, the writing staff feels that broad reading suggestions shall offer the teacher much information from which he can extrapolate and develop meaningful experiences for his classroom teaching. Furthermore, as he reads broadly, and hopefully extensively, he will realize additional intellectual competency. By no means are references offered limited to only those suggested. The teacher should peruse the bibliography section and consider sources that might offer more background to his particular needs and persuasion.

SUGGESTED OUTLINE READINGS

(Cross References)

UNIT ONE: SPAIN IN THE NEW WORLD

I. Pre-Columbian Orientation--Culture and Geography of the Southwest

Books

Bernal, Ignacio. Mexico Before Cortés. Chapter 6, "The Toltecs," pp. 57-75, and Chapter 8, "The Aztecs," pp. 107-128.

Driver, Harold. The Americans on the Eve of Discovery. Chapter 2, "The Intransigent Chichimecs of Mexico," pp. 19-23, Chapter 10, "The First Spanish Contact with the Aztecs of Mexico," pp. 112-133, Chapter 11, "The Intellectual Mayas of Yucatan, Mexico," pp. 134-155.

Horgan, Paul. Conquistadores. Read the entire book. 235 pp.

Nava, Julian. Mexican-Americans: Past, Present, and Future. Chapter 3, "Spain [illegible] the New World," pp. 22-31.

Parkes, Henry Bamford. A History of Mexico. Part I. Chapter 1, "The Indian Races," pp. 3-9, Chapter 2, "The Mayas and Toltecs," pp. 10-18, Chapter 3, "The Aztecs," pp. 19-26. Part II. "The Spanish Conquest," pp. 27-72.

Leon-Portilla, M. Broken Spears: The Aztecs' Account of the Conquest of Mexico. Read entire book.

Peterson, Frederick. Ancient Mexico. Read the entire book. 279 pp.

Vaillant, G. C. Aztecs of Mexico. Read the entire book. 279 pp.

Von Hagen, Victor W. The Aztec: Man and Tribe. Read the entire book. 224 pp.

(Cross References)

Von Hagen, Victor W. World of the Maya.
Read the entire book 224 pp.

Wolf, Eric. Sons of the Shaking Earth.
Read the entire book 303 pp.

II. The Explorers, Conquistadores, and the Land

Books

Bourne, Edward Gaylord. Spain in America. Chapter 10, "Exploration of the Gulf and Atlantic Coasts," pp. 133-174.

Diaz, Bernal. The Conquest of New Spain.
Read the entire book. 413 pp.

McHenry, J. Patrick. A Short History of Mexico.
Read Chapters one, two, and three. pp. 19-67.

McWilliams, Carey. North From Mexico. Chapter 1, "In Spanish Saddlebags," pp. 19-34, Chapter 2, "The Fantasy Heritage," pp. 35-47, Chapter 3, "The Fan of Hispano-Mexican and Indian Settlement," pp. 48-62.

Nava, Julian. Mexican Americans: Past, Present, and Future. Chapter 3, "Spain and the New World," pp. 22-51.

Parkes, Henry Bamford. A History of Mexico. Part One, Chapter 1, "The Indian Races," pp. 3-9.

Prescott, W. H. The Conquest of Mexico/The Conquest of Peru. Chapter 2, "The Conquest of Mexico," pp. 85-157.

Simpson, Lesley Bird. Many Mexicos.
Chapter 1. "Many Mexicos," pp. 1-11.
Chapter 2. "The Tyrant," pp. 12-21.
Chapter 3. "Hernán Cortés," pp. 22-33.
Chapter 4. "Gangster Interlude," pp. 34-44.
Chapter 5. "The Upright Judges," pp. 45-51.
Chapter 6. "Don Antonio de Mendoza," pp. 52-61.
Chapter 7. "Don Luis Velasco," pp. 62-70.
Chapter 8. "The Friars," pp. 71-91.

III. The Periphery of Hispano-Mexican and Indian Settlement during the Period 1600-1846

Books

Billington, Ray Allen. The Far Western Frontier. Chapter 1, "The Mexican Borderlands," pp. 1-22, Chapter 2, "The Road to Santa Fe," pp. 23-40.

McWilliams, Carey. North From Mexico. Chapter 3, "The Fan of Settlement," pp. 48-62.

Nava, Julian. Mexican Americans: Past, Present, and Future. Chapter 2, "The Southwest," pp. 13-17.

Tebbel, John and Ramón Ruiz. South by Southwest. Chapter 2, "Builders of the Southwest," pp. 8-14.

IV. Regional Colonization: Hispano-Mexican Uniqueness

Books

McWilliams, Carey. North From Mexico. Chapter 4, "Heart of the Borderlands," pp. 63-80.

Nava, Julian. Mexican Americans: Past, Present, and Future. Chapter 2, "The Southwest," pp. 12-17, Chapter 3, "Spain and the New World," pp. 47-51.

UNIT TWO: THE CONFLICT OF ACCULTURATION

I. Border Confrontation

Books

McWilliams, Carey. North From Mexico. Chapter 5, "The Broken Border," pp. 85-97.

Pitt, Leonard. The Decline of the Californios. Chapter 1, "Halcyon Days, Mexican California, 1826-1845," pp. 1-25.

II. The Mexican-American War of 1846 and the Treaty of Guadalupe Hidalgo of 1848

Books

Brooks, Nathan Covington. Complete History of the Mexican War, 1846-1848. Read the entire book.

(Cross References)

Castañeda, Carlos E. (Translation) *The Mexican Side of the Texan Revolution*. Read the entire book. 378 pp.

Dufour, Charles L. *The Mexican War, A Compact History, 1846-1848*. Read the entire book. 304 pp.

McWilliams, Carey. *North From Mexico*. Chapter 6, "Not Counting Mexicans," pp. 98-114, Chapter 7, "Gringos and Greasers," pp. 115-132.

Nava, Julian. *Mexican Americans: Past, Present, and Future*. Chapter 4, "Mexico Emerges," pp. 58-63.

Parkes, Henry Bamford. *A History of Mexico*. Part Four, Chapter 6, "The War With the United States," pp. 211-221.

Pitt, Leonard. *The Decline of the Californios*. Chapter 2, "Rain in a Sheep Fold: War and Annexation, 1846-1848," pp. 26-47.

Rivera, Feliciano. *A Mexican Source Book*. Read the text on "The Treaty of Guadalupe Hidalgo," pp. 149-187.

Ruiz, Ramón. *The Mexican War*. Read the entire book. 118 pp.

Singletary, Otis A. *The Mexican War*. Read the entire book. 181 pp.

III. The Defeated Mexicans of the Southwest

Books

McWilliams, Carey. *North From Mexico*. Chapter 7, "Gringos and Greasers," pp. 115-132.

McWilliams, Carey. *Brothers Under the Skin*. Chapter 3, "The Forgotten Mexican," pp. 113-139.

Pitt, Leonard. *The Decline of the Californios*. Chapter 5, "The Northern Ranchos Decimated," pp. 83-103, Chapter 6, "The Cow Country Ranchos in Limbo," pp. 104-119, Chapter 13, "California Lost, 1855-1859," pp. 195-213.

(Cross References)

UNIT THREE: THE HERITAGE OF MEXICAN-AMERICANS IN AN ANGLO SOUTHWEST

I. Anglo-Americans: Inheritors of Three Hundred Years of the Hispano-Mexican Experience

Books

Cleland, Robert G. The Cattle on a Thousand Hills: Southern California 1850-1870. Read the entire book. 315 pp.

McWilliams, Carey. North From Mexico. Chapter 8, "The Heritage of the Southwest," pp. 133-161.

Nava, Julian. Mexican Americans: Past, Present, and Future. Chapter 5, "New Lands, New People," pp. 76-91.

II. Mexican Immigration: An Experience in American History

Books

Burma, John. Spanish-Speaking Groups in the United States. Chapter 2, "The Mexican-American: An Immigrant and a Worker," pp. 35-71.

Galarza, Ernesto. Merchants of Labor. Read entire book. 284 pp. (Parts I, II, & III are very pertinent)

Gamio, Manuel. The Mexican Immigrant. (Autobiographies collected by the author) Read entire book. 288 pp.

Gamio, Manuel. Mexican Immigration to the United States.

McWilliams, Carey. North From Mexico. Chapter 9, "The Borderlands Are Invaded," pp. 162-188.

McWilliams, Carey. Brothers Under the Skin. Chapter 3, "The Forgotten Mexican," pp. 126-139.

Rubel, Arthur J. Across the Tracks: Mexican-Americans in a Texas City, Chapter 2, "New Lots in Historical Context," pp. 25-51.

(Cross References)

UNIT FOUR: THE SOCIOLOGY OF MEXICAN-AMERICANS

I. The Mexican-American: A Special Minority

Books

Helm, June (Ed.). American Ethnological Society. "Folk Medicine and the Intercultural Jest," by Americo Paredes, pp. 104-119.

McWilliams, Carey. North From Mexico. Chapter 11, "The Mexican Problem," pp. 206-226.

Madsen, William. Mexican-Americans of South Texas. Read the entire book. 112 pp.

Paz, Octavio. Labyrinth of Solitude. Read the entire book. 212 pp.

Ramos, Samuel. Profile of Man and Culture in Mexico. Read the entire book, especially Chapter 3, "Psychoanalysis of the Mexican," pp. 54-72, and Chapter 6, "The Profile of Mexican Culture," pp. 101-109.

Periodicals

"The Mexicans Among Us," Readers Digest, 3/56.

"I Am Mexican-American," Today's Education, 5/69.

"An Introduction to the Mexican-American Problem," El Chicano.

"Un 16 de Septiembre," El Chicano.

"I, Juan Negro," El Chicano.

"The Double Standard," El Chicano.

"Anthropology and Sociology of the Mexican-American," El Grito, '68.

"Mexican Culture and the Mexican-American," El Grito, Fall 1969.

(Cross References)

II. The Myth of Mexican-American Complacency and Docility

Books

Dunne, John Gregory. Delano. Read the entire book. 176 pp.

McWilliams, Carey. North From Mexico. Chapter 10, "The Second Defeat," pp. 189-205.

Rubel, Arthur J. Across the Tracks. Chapter 5, "Political Behavior," pp. 119-139.

Samora, Julian. La Raza: Forgotten Americans. Chapter 5, "The Right to Equal Opportunity," pp. 95-124.

Periodicals

"Migrant Worker," (Case study of Cesar Chavez) Urban World, 12/15/68.

"Tio Taco is Dead," Newsweek, 6/29/70.

"Chicano Power," The New Republic, 6/20/70.

"The Battle of the Grapes," Readers Digest, 4/69.

"The Chicano Youth Movement," El Chicano.

III. The Problems of Mexican-American Citizenry

Books

Dunne, John Gregory. Delano. Read the entire book. 176 pp.

Galarza, Ernesto. Merchants of Labor. Read the entire book. 284 pp.

Heller, Celia. Mexican-American Youth. Chapter 5, "The Delinquents," pp. 55-79, and Chapter 7, "Obstacles to Upward Mobility," pp. 90-106.

Paz, Octavio. The Labyrinth of Solitude. Chapter 1, "The Pachuco and Other Extremes," pp. 9-28.

Rubel, Arthur J. Across the Tracks. Chapter 4, "The Palomilla," pp. 101-118, and Chapter 7, "Illness, Behavior, and Attitudes," pp. 155-200.

(Cross References)

Samora, Julian. *La Raza: Forgotten Americans*. Chapter 7, "Demographic Characteristics," pp. 159-200.

Periodicals

"The Mexicans Among Us," *Readers Digest*, 3/56.

"Uprising in the Barrio," *American Education*, 11/69.

"Tío Taco Is Dead," *Newsweek*, 6/29/70.

"The Treaty," *El Chicano*.

"The Great Land Robbery," *El Chicano*.

"The Catholic Church and La Raza," *El Chicano*.

"Chicanos Want Social Change," *El Chicano*.

"Like Water, Like Truth," *El Chicano*.

"The Double Standard," *El Chicano*.

"Riverside Youth Shot by Riverside Policeman," *El Chicano*.

IV. The Mexican Family: A Pronounced Institution

Books

Helm, June (ed.). *American Ethnological Society*, "Child's Eye View of Life in an Urban Barrio," pp. 84-103.

Madsen, William. *Mexican-Americans of South Texas*. Chapter 6, "The Family and Society," pp. 44-57.

Rubel, Arthur J. *Across the Tracks*. Chapter 3, "The Family," pp. 55-100.

Periodicals

"Bi-cultural American with a Hispanic Tradition," *Wilson Library Bulletin*, 3-70.

"Contrasts Between Spanish and Anglo Urban Cultural Values," Bureau of Intergroup Relations, California State Department of Education.

(Cross References)

V. Violence in the Streets of Los Angeles

Books

McWilliams, Carey. *North From Mexico*. Chapter 7, "The Pattern of Violence," pp. 227-243, and Chapter 8, "Blood on the Pavements," pp. 244-258.

Servín, Manuel. *The Mexican-Americans: An Awakening Minority*. Chapter 4, "World War II and the Mexican-American," pp. 99-144.

Periodicals

"The Zoot-Suit Riots," *The New Republic*, 6/21/43.

VI. The Mexican-American Serviceman, A Complete Contrast to the Image of the Pachuco

Books

McWilliams, Carey. *North From Mexico*, Chapter 14, "The War Years," pp. 259-274.

Morín, Raul. *Among the Valiant: Mexican-Americans in World War II and Korea*. Read the entire book. 290 pp.

Servín, Manuel. *The Mexican-Americans: An Awakening Minority*. Chapter 4, "World War II and the Mexican-American," pp. 99-144.

Periodicals

"Chicanos Among the Honored," *El Chicano*.

"The Mexicans Among Us," *Readers Digest*, 3/56.

UNIT FIVE: "EL CHICANO" IMAGE AND STATUS OF THE MEXICAN-AMERICAN TODAY

I. The Mexican-American and Civil Rights

Books

Dunne, John Gregory. *Delano*. Read the entire book. 176 pp.

(Cross References)

Dvorin, Eugene P. and Arthur J. Misner. California Politics and Policies. Chapter 13, "Politics and Policies of the Mexican-American Community."

McWilliams, Carey. North From Mexico. Chapter 9, "The Second Defeat," pp. 189-205.

Samora, Julian. La Raza: Forgotten Americans. Chapter 3, "Leadership and Politics," pp. 47-61, Chapter 5, "The Right to Equal Opportunity," pp. 95-124, and Chapter 6, "Community Participation and the Emerging Middle Class," pp. 125-235.

Servín, Manuel. The Mexican-Americans: An Awakening Minority. Chapter 5, "The Post-War Years: Two Quiet Decades," pp. 143-200, and Chapter 6, "The Mexican-American Awakens," pp. 201-235.

Periodicals

"The Treaty," El Chicano.

"The Great Land Robbery," El Chicano.

"Uprising in the Barrio," American Education, 11/69.

"Pocho's Progress," Time, 4/28/67.

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"California - 1769-1969 - 200 Year Old Fraud," Regeneración.

"The Battle of the Grapes," Readers Digest, 4/69.

"Police and Professionalization," El Grito, Summer 1968.

II. A Continual Need for Social and Economic Change

Books

Dvorin, Eugene P. and Arthur J. Misner. California Politics and Policies. Chapter 13, "Politics and Policies of the Mexican-American Community."

(Cross References)

Heller, Celia S. Mexican-American Youth: Forgotten Youths at the Crossroads. Read the entire book. 113 pp.

Helm, June (ed.). American Ethnological Society. "The Study of Migrants as Members of Social Systems," pp. 34-64.

McWilliams, Carey. North From Mexico. Chapter 15, "After A Hundred Years," pp. 275-288, and Chapter 16, "One and Together," pp. 289-304.

Samora, Julian. La Raza, Forgotten Americans. Chapter 3, "Leadership and Politics," pp. 47-62, Chapter 6, "Community Participation and the Emerging Middle Class," pp. 125-158, and Chapter 7, "Demographic Characteristics," pp. 159-200.

Periodicals

"The Mexicans Among Us," Readers Digest, 3/56.

"Pocho's Progress," Time, 4/28/67.

"Tío Taco is Dead," Newsweek, 6/29/70.

"The Modern Challenge to the Church," Regeneración.

"The Catholic Church and La Raza," El Chicano.

"Chicanos Want Social Change," El Chicano.

"Riverside Boy Shot by Riverside Policeman," El Chicano.

III. Education, Housing and Income

Books

Heller, Celia S. Mexican-American Youth: Forgotten Youth at the Crossroads. Chapter 4, "The School Experience," pp. 45-54.

Moore, Joan W. and Frank Mittlebach. Residential Segregation of Minorities in the Urban Southwest. Mexican-American Study Project, UCLA.

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Samora, Julian. *La Raza: Forgotten Americans*. Chapter 1, "History, Culture, and Education," pp. 1-26, and Chapter 7, "Demographic Characteristics," pp. 159-200.

Periodicals

"The Mexican-Dixon Line," *El Grito*, Summer 1968.

"Pocho's Progress," *Time*, 4/28/67.

"Bi-Cultural Americans With a Hispanic Tradition," *Wilson Library Bulletin*, 3/70.

"I Am Mexican-American," *Today's Education*, 5/69.

"The Battle of the Grapes," *Readers Digest*, 4/69.

"The Catholic Church and La Raza," *El Chicano*.

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"Why Juanito Doesn't Read," *CTA Journal*, 10/65.

"Chicano Course Holds Mirror to Others, Too," *Los Angeles Times*, 6/17/70.

IV. Solutions; Directions of the Chicano Today

Books

Helm, June (ed.). *American Ethnological Society*, "Social Class, Assimilation, and Acculturation," pp. 19-33.

Servín, Manuel P. *The Mexican-Americans: An Awakening Minority*, Chapter 6, "The Mexican-American Awakens," pp. 201-235.

Carranza, Eliu. *Pensamientos on Los Chicanos: A Cultural Revolution*. Read all essays. 29 pp.

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A study that shows the social conflicts and adjustments necessary for a minority ethnic group to survive during the post-depression years. The study is based on first-hand information, such as life histories and interviews.

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A personal history of the Conquest of Mexico by a member of the expedition of Hernán Cortés.

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Provides an extremely readable account of the many facts of the Delano grape strike. Though his sympathy is with the strikers, one can also gain a good understanding of the grower's point of view. In all it is one of the most objective of accounts of "La Huelga."

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An extremely good though somewhat dry study of the bracero in California. His basic concept is to show that the bracero was a cheap source of labor which enabled the consolidation of grower strength at the expense of American migratory farm labor. Galarza is very critical of the role of the Department of Labor, which he contends was more that of the grower's lackey than a public representative.

Leon-Portilla, Miguel, ed. The Broken Spears: The Aztec Account of the Conquest of Mexico. Boston: Beacon Press, 1962.

Fascinating accounts from the old codices of the Spanish conquest of Mexico. Written from the Aztec point of view. Valuable material - should be of high interest to students.

Madsen, William. Mexican-Americans of South Texas. New York: Rinehart and Winston, 1964.

An excellent case study, rich in detail, on the aspects of behavior and belief that make the Mexican-American way of life distinctive. The book describes the conflicts of La Raza and Anglo-American culture in meaningful terms. This work does not suggest the experiences remain constant and stereotyped among majority of Mexican-Americans who live along United States - Mexican borders.

McWilliams, Carey. North From Mexico. New York: Greenwood Press, 1968.

Carey McWilliams, editor of The Nation Magazine, wrote this best single history of the collision of two civilizations in the Southwest about 200 years ago. It shows clearly how the Hispanic/Mexican culture and people have fared in the movement west by a chiefly young and aggressive American society. The general tone is critical of American methods of dealing with "minorities" up to the mid-20th century. Mr. McWilliams' introduction to the 1968 edition will be found in this book. A paperback edition of North From Mexico became available in the fall, 1969. It also has excellent notes and bibliography.

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The saga of the Mexican-American soldier is told in this true chronological and historical account.

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Widely acclaimed and long in use as a basic work on Mexico, this book covers the history of Mexico from earliest times to the present. The important political leaders - Santa Anna, Benito Júarez, Díaz - and the major dramatic events - the Spanish conquest under Cortés, dictatorship under the puppet Maximilian, the Revolution of 1910 - are definitively portrayed here.

Pitt, Leonard. The Decline of the Californios: A Social History of the Spanish-Speaking Californians, 1846-1890. UCLA Press, 1966.

The work focuses on the circumstances causing the native-born Californian or Californio to lose numerical superiority, land, political influence and cultural dominance and become a disadvantaged social group. Basic to these circumstances are the cultural differences which led to conflict. Though a very detailed book, its information is invaluable.

Ramos, Samuel. Profile of Man and Culture of Mexico. New York: McGraw Hill, 1963.

An anthropological and sociological approach of Mexicans in the 1930's; the first of its kind and thus more of an exploratory essay on Mexican personality and character than a definite study. His thesis is that historical forces have developed a sense of inferiority in the Mexican which does not exist in reality. Thus, he sees in Mexico either imitation of European forms or a violent denial of the superiority of Europe through an emphasis of machismo or manliness.

Rubel, Arthur. Across The Tracks: Mexican-Americans in a Texas City. Austin: University of Texas Press, 1966.

The author, an anthropologist, lived for two years in a city in the lower Rio Grande Valley in order to study the conditions and way of life in this community and the ways in which the Mexican-American and the Anglo-American communities have interacted. This study presents valuable information about social and economic conditions, health and family relations.

Paz, Octavio. The Labyrinth of Solitude: Life and Thought in Mexico. New York: Grove Press, 1961.

A very subjective but well-written analysis of the Mexican as a different type; a good translation from the Spanish. Basic point is that the Mexican has withdrawn within himself because he regards the world around him as dangerous. To the Mexican, contact with foreigners (first Cortés and the Church; later economic exploitation by Europeans and Americans) has always been disastrous for the Mexican. Thus, it is safer to be remote and aloof. Through symbolic interpretation of Mexican gods, Paz puts forth the idea that what this contact with Mexicans has been is the rape of Mexico. In this context the foreigner

becomes the "chingon" or raper while the Aztecs were the "Chingadas" or violated ones. Mexicans, then, are the "hijos de la Chingada." One must recognize, as Paz does, that he is talking only about a few Mexicans, those who are conscious of the historical past. The thesis cannot be applied to all Mexicans. Though the interpretation is not definite, it provides an interesting point of departure for a study of Mexican culture.

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A collection of essays and articles by contemporary authorities on topics such as "History, Culture, and Education," aimed at achieving a better understanding of Mexican-American affairs.

Simpson, Lesley Bird. *Many Mexicos*. Los Angeles: UCLA Press, 1941.

A very good study of Mexico since Cortés' arrival. Emphasis is placed on the role of the Spaniard in the development of Mexico and he considers "indiginisms" of the deification of Mexico's Indian population as unrealistic. It is a much more detailed treatment of the period prior to the Revolution of 1910.

Steiner, Stan. *La Raza: The Mexican-Americans*. Harper and Row, 1970.

The penetrating results of Mr. Steiner's personal observations of, and interviews with, Mexican-Americans in all walks of life.

Vasconcelos, José. *A Mexican Ulysses*. University of Indiana Press, 1963.

Mexican history, education and culture based on the Spanish four-volume autobiography of the author. Vasconcelos has actively participated in the education and politics of Mexico.

Vásquez, Richard. *Chicano*. Doubleday, 1970.

One of the first, if not the first, novels about Chicano life, written by a young and promising Chicano author.

Wolf, Eric. Sons of The Shaking Earth. University of Chicago Press, 1959.

Almost poetic treatment of Meso-American geography, archaeology, religion, agriculture, political history and sociology. The book lies somewhere between scholarly work and a popular account. It is easy to read, yet contains quite a few details for such a brief (302 pp) volume. The value of the book is further increased by the inclusion of an index and an annotated bibliography. Especially good for those interested in the ethnology and sociology of Meso-America. Highly readable source.

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American Heritage. *Texas and the War with Mexico*

Baez, Joan. *Autobiography*

Bailey, Bernardine. *Famous Latin American Liberators*

Blackburn, Edith H. *One Bit of Land*

Blanton, Catherine. *The Gold Penny*

Burma, John. *Spanish-Speaking Groups in the United States*

Carter, Hodding. *Doomed Road of Empire: The Spanish Trail of Conquest*

Clark, Ann Nolan. *Poco's Miracle*

Cleland, Robert Glass. *California Pageant: The Story of Four Centuries*

Crow, John Armstrong. *Mexico Today*

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Gates, Doris. *Blue Willow*

Gordon, Alvin. *Inherit the Earth*

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Heller, Celia S. *Mexican-American Youth*

Hull, Eleanor. *Mancho and the Dukes*

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Landes, Ruth. *Latin Americans of the Southwest*

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Madsen, William. Mexican-Americans of South Texas

Martinez, Raphael V. My Home Is Your House

Means, Florence and Carl. The Silver Fleece: A Story of the Spanish in New Mexico

McNeer, May Yong. The Mexican Story

McWilliams, Carey. North from Mexico

McWilliams, Carey. Ill Fares the Land

McWilliams, Carey. Brothers Under the Skin

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Nava, Julian. Mexican-Americans: Past, Present and Future

Prescott, William H. The Conquest of Mexico

Richman, Irving B. Spanish Conquerors: A Chronicle of the Dawn of Empire

Ross, Patricia Fent. Made in Mexico

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Sunset. California Missions: A Pictorial History

Talbot, Charlene Joy. Tomás Takes Charge

Tinkle, Lon. 13 Days to Glory: The Siege of the Alamo

Toor, Frances. Treasury of Mexican Folkways

Waterhouse, E. B. Serra, California Conquistadores

Whitney, Phyllis A. A Long Time Coming

Young, Bob. Across the Tracks

Zamora, Julian. La Raza: Forgotten Americans

Additional books for student readings

Baker, Nina Brown. Juárez, Hero of Mexico

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Motion Picture Films

The films are those that have some relevance to Mexican-American studies. The Riverside Unified School District does not have these films but is very hopeful of securing some of them soon. The staff of the Mexican-American project (summer 1970) is previewing the list. Upon previewing and assessing the listing, recommendations shall be priorities to purchase. In the district film library, films on Mexican-American persuasions are extremely nil. It is our hope that a good array of films, motion pictures, and filmstrips will be available for the fall, 1970. As new productions are made available, previewing and recommendations will be conducted. Such results and information will be made available to classroom teachers.

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Decision at Delano. 26 min., color, Henk Newenhous Novo.

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That's Me. 15 min., BW., McGraw-Hill (Spanish Harlem).

Huelga. 50 min., color, McGraw-Hill. (Purchased)

I am Joaquín (Bandido). 22 min., color, El Teatro Campesino, Hector Abeyta, Department Director, Rural Development Corporation 1244 Trinity, Fresno, California. (Not purchased)

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Mexico: The Changing World of Carlos Flores. 16 min., color, Universal Education and Visual Arts. (Purchased)

My City: Rafael. Universal Education and Visual Arts.

Puerto Rico: Operation Bootstrap. 17 min., color, U E V A Films.

And Now Miguel. 63 min., BW, Duart Films, 245 W. 55th St., NY.

Adobe Village: Valley of Mexico. 20 min., BW, United World Films.

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The Toltec Mystery. 26 min., color, Henson Films, Interchurch Audio Visual Inc., Wethesfield, Conn. 1963.

Pancho. 24 min., color, O.E.O., U.S. Government.

While I Run the Race. 28 min., color, O.E.O., U.S. Government.

A Chance for Change. 15 min., BW, Dept. of Labor, U.S. Government.

Colorado Cares. 20 min., color, County Migrant Council, Mesa County, Colorado.

Land of Enchantment. 28 min., color, Guide Free Films.

Velasquez.

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Action Against the Law. 30 min., BW, Teaching Films Custodians.

Birth of a Union. 30 min., BW, NET Film Services.

Henry: Boy of the Barrio. 30 min., BW, Atlantis Productions.

Tijerina. 30 min., BW, U.C. Extension Media Center.

Harvest of Shame. Parts I and II, 54 min., BW, C.B.S. Reports, McGraw-Hill. (Purchased)

Migrant. Parts I and II, 54 min., color, N.B.C. Reports, N.B.C. Special.

Mexico's History. 16 min., color, Coronet Films.

Mexican Village Life. 16 min., color, Coronet Films.

A Mexican War Diary. 16 min., color, Coronet Films.

MP Films con't.

Mexico: The Land and the People. 21 min., color, Prod. EBF, Dist. EBEC.

Mexico Lost and Found. 21 min., color, Prod. AERMEX, Dist. AERMEX.

Mexican Rebellion. 20 min., BW, Dist. SFN.

The Latin American Spirit. Parts I and II, 56 min., BW, (Philharmonic Young People's Concert). Prod. and Dist. C.B.S. TV.

Motion Picture Films Available
(Summer 1970)

The following films are available in the Riverside Unified School District film library. The selections below may be found with annotations in the film catalog. Some of the films are designated for specific levels of instruction. However, it might be practical for the teacher to preview the film before showing. A number of the selections fit cross-levels of maturity. The majority of the films are oriented towards the secondary level of instruction but they may also be used among upper elementary grade levels. Some of the productions do not deal directly with Mexican-American studies. However, indirectly they may be of value among various units.

917.94	California. 10 min., BW, (I-H).
917.94	California. 20 min., BW, (I-JH).
917.94	California-Geography. Weather, Water. 20 min., color, (I).
917.94	California and Gold. 15 min., color, (I-JH).
917.94	California and its Natural Resources. (3rd ed.) 31 min., color, (I-H).
917.94	California's Dawn. Part I, The Spanish Explorers, 13 min., color (I-JH).
917.94	California's Dawn. Part II, Missions, Ranchos, and Americans. 15 min., color, (I-JH).
917.04	California's Geographical Regions. 11 min., color, (I-JH).
917.94	California's Golden Beginnings. 18 min., color, (I-H).
917.94	California's Mother Lode. 20 min., color, (I-JH).
629.1	California's State Water Project. 26 min., color, (I-H).
910	Age of Discovery-Spanish and Portuguese Explorations. 11 min., BW, (I-H).
918	Americas All. 25 min., BW, (I-H).
917.1	Arizona and its Natural Resources. 39 min., color, (I-H).
972	The Aztecs. 11 min., color, (I-H).

Films con't.

910	Balboa of Darien - Discovery of the Pacific Ocean. 11 min., color, (I-JH).
628.1	Billion Gallons a Day. 27 min., color, (I-H).
323.1	Boundary Lines. 10 min., color, (JH-H).
917.2	Boy of Mexico A: Juan and His Donkey. 11 min., BW (I-H).
573	Brotherhood of Man. 10 min., color, (I-J) Animation.
364.14	Due Process of Law Denied. 26 min., BW, (JH-H).
972	Early American Civilizations - Mayan, Aztec, and Incan. 14 min., color, (I-H).
979.4	The Gentle Conqueror: Junipero Serra. (2nd ed.). 18 min., BW, (I-JH).
979.4	Gold Rush Boy. 16 min., color, (I-JH).
979.4	Gold Rush Days. 14 min., color, (I-JH).
918	Good Neighbor Family. 17 min., BW, (I-H).
917.2	Mexico at Work. 17 min., color, (I-JH).
917.94	Mission Life. (rev. ed.). 20 min., color, (I-H).
917.94	Missions of California. 15 min., BW, (I-H).
917.2	People of Mexico. 11 min., BW, (I-JH).
917.94	Rancho Life. (rev. ed.). 20 min., color, (I-JH).
973	Spain in the New World - Colonial Life in Mexico. 13 min., color, (I-H).
973	Spanish Colonial Family of the Southwest. 14 min., color, (I-JH).
973.1	Spanish Conquest of the New World, The. 11 min., color, (I-H).
973	Westward Movement. The Gold Rush. 23 min., color, (I-H).
917.3	Who are the People of America. 11 min., color, (I-JH).

Films con't.

917.91	Grand Canyon (without narration). 29 min., color, (I-H).
918	Latin America - An Introduction. 11 min., color, (I-H).
917.2	Maya of Ancient and Modern Yucatan. 22 min., color, (I-H).
917.2	The Mayas. 11 min., color, (I-H).
917.2	Mexican Boy - The Story of Pablo. 22 min., color, (I-JH).
917.2	Mexico. 10 min., BW, (I-JH).
917.2	Mexico - The Land and the People. 20 min., color, (I-JH).
460	Mexico - Tierra de Color Y Contraste. 16 min., color, (I-J).
460	La Ciudad de Mexico. 6 min., color, (H) (in Spanish).
460	La Universidad. 6 min., color (H) (in Spanish).
970.6	Indians of California. Parts I and II, 29 min., color, (I-H).
917.28	Mexico: Northern and Southern Regions. 17 min., color, (I-H). Part I.
917.28	Mexico: Central and Gulf Coast Regions. 18 min., color, (I-H).
711	America and the Americans. Parts I and II, 51 min., color, (JH-H).
	Hunger in America. Parts I and II, 54 min., BW, C.B.S. Reports, Carousel Films. (Purchased)
	The Mexican-American: Heritage and Destiny. 29 min., color, Handel Film Corporation. (Ricardo Montalban narrates)

FILMSTRIPS MEXICAN-AMERICAN STUDIES IN OUR A.V. LIBRARY RIVERSIDE UNIFIED SCHOOL DISTRICT

973.1	Cortés and the Aztecs
973.1	Spanish Colonization
973.1	Cortés Conquers Mexico
973.1	Golden Age of Spanish Discovery
973.1	Exploration of America
973.1	The Age of Discovery
973.1	Balboa and Pizarro
973.1	Magellan
973.1	Cortés
973.1	European Explorers Discover a New World
973.1	Coronado
973.1	De Leon and De Soto
973.1	A Review of the Discovery and Exploration of the New World
973.1	Balboa
973.1	Coronado
973.1	De Soto
973.1	Pizarro
973.1	Ponce De Leon
973.1	How Columbus Discovered America
973.1	Columbus
973.1	Pizarro and the Conquest of Peru
973.1	Columbus and the Discovery of America
973.1	The Voyages of Magellan
973.1	Spanish Explorations in the Southwest United States

Filmstrips for Mexican-American Studies con't.

973.1	Spanish Explorations in the Southeast United States
973.1	Cortés and the Conquest of Mexico
917.2	Cabeza de Vaca
978	The Santa Fe Trail
979.4	Portola and Father Serra
979.4	California Mission Indians
979.4	California, Historic
979.4	El Camino Viejo
979.4	Spanish Explorers and the Map of California
979.4	California Admitted
979.4	California Mission Part I. II.

Geographic Features of California

917.9	Water Resources of California
917.9	The Mountains of California
917.9	The Valleys of California
917.9	California Deserts
917.9	The Cities of California
917.9	The California Coast
917.9	The People of California

Mexico-Aztecs, Incas, Mayas

917.2	The Aztecs
917.2	Cortés Conquers the Aztecs
917.2	Mexico-The Historic Background
917.2	Mexico-The Geographic Background
917.2	Mexico-The People, Their Dress, Home and Food

Filmstrips for Mexican-American Studies con't.

917.2	Mexico-Fiestas, Recreation, Education, Markets and Handicraft
917.2	Rancho in Northern Mexico
917.2	Farmers of Northern Mexico
917.2	Heritage of the Mayas
917.2	Mexico
917.2	Changing Mexico

FILMSTRIPS ON MEXCIAN-AMERICAN STUDIES
TO BE ORDERED FOR PREVIEW

Latin America - Its History and Its Heroes
Pt. I, II, Prod PSMGHT Dist OPRINT

Latin America - Its Lands and Its People
Prod-KEY Dist CAF

Latin America Middle America - A Series
Mexico Our Next Door Neighbor Pt. I, II
Prod PSMGHT Dist OPRINT

Latin America - The Quickening Social Revolution
Prod NYT Dist NYT

Latin America Today and Yesterday, Series
Prod PSMGHT Dist OPRINT

Mexican Cession and Gadsen Purchase
Prod CUR Dist Elking

Mexico - A Study in Peaceful Evolution
Prod CAF Dist CAF

Mexico A Series: Fiesta Time, Life of Benito Júarez
Prod ICF Dist ICF

Story of the Spanish-Speaking Americans (EGH)

California and the Southwest (HANDY)

California, Texas, and the Mexican War (USPA)

Early California (HAE)

History of California 1600-1822
" " 1822-1841
" " 1841-1846
" " 1846-1850

Santa Fe Trail, Texas, Mexican War (HAE)

Silver Spurs in California (OPRINT)

APPENDIX A
BIOGRAPHICAL SKETCHES OF MEXICAN-AMERICANS WHO HAVE ACHIEVED

(Biographical Readings)

Prepared by

Mexican-American Project Staff
Curriculum and Planning Center
Riverside Unified School District
3954 12th Street
Riverside, California
Summer - 1970

A WORD TO THE STUDENT
(Primarily to the Chicano Student)

¡Sí se puede! It can be done! Memorize that statement. Read on and you will soon discover the reason.

This publication contains the success stories of real people, Mexican-Americans whose backgrounds may be similar to yours. As you read about these folks you might vicariously want to look at their lives as yours - try imagining yourselves as being one of them. Why not?

Don't think this is impossible. You may be sure that the successful men and women whose life stories appear here did not know, when they were your age, that they would be appearing in such a publication.

You may find "yourself" in this booklet. How?

All of these men and women come from language, family, and cultural backgrounds similar to your own. You and the people in this offering have in common the same rich cultural heritage. You are part of a group of this human race that has contributed much to civilization and has yet more to offer.

These people are from families large and small whose origins, like your own, are part of a particular stream of history extending back 3,000 years on this North American continent. As you can see, this is a long time before Columbus landed in North America in 1492.

If your family origins are Latin American, the cultural heritage and civilizations represented by the ancestors of the Mexican-Americans today are the same as yours.

It is hoped that you will gain inspiration and warmly relate with these personalities.

The heritage of the Spanish language continues to play significant parts in the lives of the people represented here, whether on the job or away from the job. As you read these biographies observe how many are using their bilingual ability in the performance of their work. What would they do without this ability to speak both Spanish and English? Are you bilingual? Do you practice your Spanish? Do you know that Spanish is the second major language (after English) of the great southwestern United States?

Above all, you must recognize that you, like the Mexican-Americans in this list of biographies, have abilities, talents, and perhaps undiscovered "know-how." By staying in school to the end to get that high school diploma and college degree you can achieve as much sucess in your own life as the Mexican-Americans presented in this publication. However, even though one does not attain a college degree, one can still achieve a certain amount of success too. In short, success is possible, if you will prepare yourselves now. Remember, success won't just occur. You must plan for success.

Keep in mind as you read these biographical sketches that none of these people was born rich. These are success stories of Mexican-Americans who had to overcome many obstacles and barriers in their youth. Their stories are true. It could happen to you. It will happen to you if you work and prepare yourselves now.

These brief biographies are but a few examples of how people of Mexican-American backgrounds have overcome difficulties on the way to achieving success.

Now that you have read this far, look over the table of contents to see who is included in this booklet.

Do you recognize any of the names?

Have you met any of these people?

Have you read about their current activities in the daily newspapers, magazines, or books?

Have you seen any of them on television or heard them on radio?

Have you wondered what they did or accomplished in order to become so successful in their chosen work?

Are you curious about what they do outside of their main job?

Are you wondering what they thought about education, school, study, staying in school, and hard work when they were your age?

Now proceed, turn the pages and read about them - or perhaps you?

¡Sí se puede! It can be done!

Although this bit of encouragement appears to be aimed at Chicanos, the applications are also befitting to all - Blacks, Orientals, Indians, and Whites.

Nicholas C. Rodillas
Project Writer, Title I ESEA
Riverside Unified School District

Morris Eaton
Project Writer, Title I ESEA
Riverside Unified School District

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Flores, Manuel	Mayor, San Fernando
Garcia, Ramiro	Television Consultant
Gonzales, Dr. Eugene	Associate State Superintendent of Public Instruction
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Garza, Eligio de la	Congressman
Gonzalez, Henry B.	Congressman
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Palomares, Uvaldo H.	Clinical Psychologist
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Sanchez, George I.	Educator
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Trevino, Lee	Golf Champion
Carreon, Reynaldo, Jr.	Police Commissioner, Los Angeles

JUDGE JOHN A. ARGUELLES

John A. Arguelles is a judge of the Municipal Court, East Los Angeles Judicial District. He was appointed by Governor Brown in 1963. He served as a presiding judge in 1966 and was re-elected without opposition to a six-year term in 1966.

He is a graduate of Garfield High School and obtained his degree in Economics at the University of California at Los Angeles. He is also a graduate of the University of California at Los Angeles School of Law.

Judge Arguelles was honorably discharged from the United States Navy after service in both the Pacific and Atlantic theaters of war.

He was admitted to the California State Bar in 1955. He has put in nine years in all areas of criminal and civil work at trials and appellate levels of the state courts and at the trial level in the Federal Courts.

He was elected Councilman for the City of Montebello in 1962. Later, he was appointed to the Municipal Court one month before he was to serve as mayor during 1964. He was president of the Alumni Association of Garfield High School in 1957. He belongs to many outstanding clubs and does much community work as a member of the Mexican Chamber of Commerce of Los Angeles and the board of Directors of the Mexican Junior Chamber of Commerce of Los Angeles.

He is an outstanding citizen of the community of Southern California and respected for his service to his city and country. Again and again we can see that education can lead the way to opportunity for all young people who are willing to work hard for success and obtain a place of responsibility where they can best serve.

Judge Arguelles shows the way success can be obtained and is a person in which the Mexican-American community can take great pride, not only for his personal life, but for his dedicated services to the community.

FRANCISCO BRAVO, M. D.

Once a poor fruit picker in Santa Clara, Dr. Francisco Bravo is now a millionaire ranch owner and a doctor who has his own clinic. This is the story of one of Southern California's most outstanding citizens. He is a leader to whom Mexican-Americans can point with pride.

Dr. Bravo worked his way through USC. After that he studied and worked six more years at Stanford University to get his degree as a Doctor of Medicine. This work was followed by four years of study in surgery. With the help of a friend, he set up the first free Mexican medical clinic. He ran this clinic for four years. Then he served in the South Pacific during World War II as a Major with his own unit.

Dr. Bravo was appointed Medical Examiner for the State Athletic Commission. He also became Commissioner of Health for Los Angeles and also served on the Commission for Employment of the Handicapped.

Mayor Yorty has made Dr. Bravo a Police Commissioner. In this job, he has done much to help young people learn respect for law and order in their school studies.

Dr. Bravo is very interested in professional careers for talented young people and has helped many of them. He takes pride in setting up scholarships for young people of Mexican descent who want to go into the professions. Dr. Bravo says that higher education is the path to the best jobs. All his life he has studied and worked hard. He is loved and respected by the community. His work is a good example to show that success can come in spite of poverty or national origin.

FRED G. FIMBRES

Now a chief in the Los Angeles County Sheriff's Department, Fred G. Fimbres was born in Tucson, Arizona, in 1917. The family came to Los Angeles. Fred Fimbres graduated from Belvedere Junior High and Garfield High School. He then continued his education at Los Angeles City College and went on to graduate with a B. A. degree from the University of Southern California (USC).

Chief Fimbres served in the United States Army from 1942 to 1946. He became a Captain in the Infantry. Serving in Europe, he won the Bronze Star, Combat Infantryman Badge, and Army Commendation Medal.

Chief Fimbres first joined the Sheriff's Department in 1940. He worked in a patrol car and in the Juvenile Bureau in East Los Angeles. Soon, he became lieutenant and commander of the Public and Foreign Relations Bureau. Later he was promoted to captain and commanded the Narcotic and Vice Details. The Personnel Bureau was under his command when he became an inspector. In 1955, he was appointed Chief and placed in charge of the Administrative Division of the Los Angeles County Sheriff's Department.

Chief Fimbres was chosen to attend the Delinquency Control Institute at USC. He was also honored by being chosen to attend the Federal Bureau of Investigation (FBI) National Academy in Washington, D. C.

In March, 1956, the United States Government further honored Chief Fimbres. He was chosen to spend two months in helping the National Police Force in the Republic of Guatemala.

The Los Angeles community can be proud of Chief Fred G. Fimbres as a fine police officer and an outstanding citizen.

VIKKI CARR

Born in Texas, Vikki Carr is the oldest of seven children of Carlos Cardona. She was named Florencia Bisenta de Casillas Martinez Cardona. This is a long name to remember and that is probably why her saint's name, "Bisenta," became Vikki and why "Cardona" was shortened to "Carr."

Vikki grew up in Rosemead, California. Her brothers taught her to throw a thirty-yard football pass. She also excelled in baseball, basketball, bowling, and golf. Vikki loved to entertain her family and friends. When she was only four, she sang carols at a Christmas program. At Rosemead High, she took all the music courses she could and sang the lead roles in musicals. As a student officer, she helped plan school dances and became a soloist with the band. When she graduated, she auditioned for the Pepe Callahan Mexican-Irish Band and won the solo spot. As "Carlita," she traveled with the band to Reno, Lake Tahoe, and Hawaii. It was then that the name "Vikki Carr" took the place of "Carlita" on the billboards.

After making a hit record in Australia, she came home to be featured on the "Ray Anthony Show." Soon, Vikki appeared with Steve Allen, Johnny Carson, and Jerry Lewis. She was a frequent guest on the "Danny Kaye Show" and took a three-week tour of bases in Vietnam with Danny Kaye. Films and her own television series are still ahead. However, Vikki has starred in five television specials in England and on the "Jack Jones-Vikki Carr Special" here. In 1967, she was honored to perform for Queen Elizabeth at a Royal Command Performance in London.

Vikki Carr is proud of her Mexican-American heritage. She is proud to have been honored by the Mexican-American Council of California as "Outstanding Entertainer of the Year."

MANUEL FLORES

Born in San Fernando in 1927, Manuel Flores went to San Fernando Elementary School and on to San Fernando High. He studied about the men who govern our cities without knowing that he would become one of these men.

Manny, as friends call him, served in the Armed Services. During World War II, he was sent to the University of Idaho in an Army training program. He left the Army in 1947 and soon entered West Coast University to study engineering.

He was hired by Lockheed Aircraft in 1950. Today, he is an industrial engineer for that company. While he worked at Lockheed, he studied at night. He had classes in photography, real estate, and engineering at USC and UCLA. His wife, Sally, helped him. Together they have raised a family of two boys and two girls.

Manny remembered Spanish-speaking people of the "barrio." He decided to help them by running for office. He ran for the job of councilman in San Fernando in 1966. He worked hard to win votes, speaking to groups and individuals and was elected. As councilman, Mr. Flores spoke up for the rights of all people. He worked, too, for better education for Spanish-speaking Americans.

Though busy as an engineer and councilman, Mr. Flores also helped his community in other ways. He worked with his church, youth groups, the Los Angeles Police, planning groups, and anti-poverty groups.

Early in 1968, a new adult school was started. Manny joined the staff. He began a class to explain to the people of the barrio, in Spanish, about services and groups which can help them. In April, 1968, while busy with all these activities, Manuel Flores was elected by the Council to be Mayor of the City of San Fernando and became that city's first Mexican-American mayor.

RAMIRO GARCIA

Born in Laredo, Texas, Ramiro Garcia was the oldest of five children in the Samuel Garcia family. His mother was born in Mexico. His father is a direct descendant of Dona Josefa Ortiz de Dominguez, heroine of Mexican Independence .

Ramiro attended parochial schools in Laredo and then graduated from the Laredo Public Schools. He graduated from the University of Texas and studied at West Texas State, Texas University, and California State College at Los Angeles.

He began teaching in Texas while continuing a special interest and hobby: Theatre. He appeared in the Amarillo Community Theatre in such well-known plays as "The Man Who Came to Dinner," "Death of a Salesman," and "Our Town." He also worked on panel discussions and other shows for Amarillo Community Television. He was in the cast of "Giant," a movie starring Elizabeth Taylor.

After eleven busy years of teaching and theatre, Mr. Garcia moved to California. Here he became an elementary teacher and also taught English as a Second Language for adults. Soon, he was asked to be the television teacher for the program, "Of Course We Speak Spanish." This series is now being used in Los Angeles and other California schools. He also made records in Spanish for junior high school use. Since he was so successful in these jobs, Mr. Garcia was asked to do two more series for classroom viewing. The first was "Echoes of Our Past," a program about the history of California and the Southwest. He has also completed "This, Too, Is America." This second program is a series on modern Latin America for fifth and sixth grade students.

Mr. Garcia has helped teachers. He has also helped boys and girls throughout California to understand their heritage. He is proud to be part of that heritage.

DR. EUGENE GONZALES

Eugene Gonzales was born in Southern California and went to schools in Anaheim. Graduating from high school in 1943, he joined the United States Navy and went through its training in communications.

His Navy service over, Eugene entered Whittier College. He graduated in 1950. He continued to study, however, and earned an advanced degree in education at USC. Study at California State College at Long Beach and Santa Barbara prepared him to be a school administrator. Recently he received his degree as a Doctor of Law from Whittier College.

Dr. Gonzales began teaching in a junior high school in Whittier. In a short time he became a supervisor of child welfare and attendance and then a vice principal. Next he was made supervisor of child welfare and attendance for the Santa Barbara County Schools. In 1960, he became the person to handle special education for Santa Barbara County.

He became an assistant to the State Superintendent of Public Instruction and then Assistant Superintendent. Now he is Associate Superintendent of Public Instruction for all of California. He is the first Mexican-American to reach this high position.

Dr. Gonzales has done many fine things in education. He has started many special programs for boys and girls throughout California. He also set up special programs to help children of Mexican-American descent and give them better education.

Dr. Gonzales is married. He has three fine children. They live in Sacramento where Dr. Gonzales has his office. Their many friends here wish them continued success.

RICHARD "PANCHO" GONZALES

Born in Los Angeles in 1928, Richard "Pancho" Gonzales is one of seven children in the Gonzales family. His mother and father came to the United States from the City of Chihuahua in Mexico.

In Los Angeles, Richard attended Holmes Avenue Elementary School. He then went on to Manual Arts High School and Jefferson High School.

His interest in tennis started him practicing at Exposition Park in Los Angeles when he was only 13 years old. With practice every day, Pancho became good enough to win his first national championship when he was 19. He won again in 1950, the next year. Also in 1950, he was a member of the United States team that won the Davis Cup by defeating Australia.

Mr. Gonzales served in the Navy during World War II.

He became the World's Professional Champion in tennis. He held this title from 1954 to 1962 - a longer time than any other player has been champion. Today he is thought of as one of the greatest tennis players ever. He is still popular with tennis fans and with newspaper writers.

In addition to tennis, Pancho is interested in racing cars. When he is not playing tennis, he finds racing very relaxing.

Mr. Gonzales owns the Pancho Gonzales Tennis Ranch in Malibu. He serves as a summer instructor to people interested in a tennis career. His own career shows that talent and hard work bring success in sports as they do in any field of work.

America is proud of Richard "Pancho" Gonzales and of his fine accomplishments.

NAOMI SANCHEZ HARRISON

The parents of Naomi Sanchez Harrison were both born in Mexico but came to the United States as young people. They married and had five children, Naomi, the second oldest, was born in Santa Monica.

Naomi's family was quite poor. From early childhood, however, she heard them talk about the education this country would give to those willing to work. There were many things the family wanted and needed but had to do without. Naomi thought of quitting school to help out at home. Her mother and friends urged her to stay in school. She did and went on to UCLA. She liked working with children and wanted to become a teacher.

After graduating from UCLA, she married. She moved to East Los Angeles and began teaching elementary school. Soon, she was in a training school where she helped more than sixty students from California State College at Los Angeles to become teachers.

Naomi Harrison got an advanced degree from Los Angeles State and joined an honor group there. She went on to the University of the Americas in Mexico City for more study. On her return, she became a traveling teacher of Spanish. She visited many sixth grade classes, working with hundreds of boys and girls each week. Then she was asked to do a television series in Spanish for adults. Today, she is still working with adults and young people. During the day she teaches youngsters who do not speak English. At nights she teaches English to adults who do not speak the language.

Mrs. Harrison loves music and dancing. She plays the piano and organ and enjoys working with the church choir. She also likes to knit when she can find time from her duties as wife, mother, teacher, and community member.

WILLIAM HERRERA

William "Bill" Herrera was born in Albuquerque, New Mexico. He graduated from high school in New Mexico and then went on to the University of New Mexico. He also studied at Brigham Young University in Utah.

Now a Deputy District Attorney, Mr. Herrera is on the District Attorney's Crime Prevention Staff. He is also active in law enforcement in the League of California cities.

Mr. Herrera is the father of ten children. He has eight boys and two girls. For this fine family, and for his many community and youth activities, he was named "Father of the Year" in the city of Pomona in 1965. Mr. Herrera now serves as a Councilman in Pomona. He is on the Mayor's Traffic Safety Committee and on a committee for civic center development.

He has eight boys of his own and he has worked to help the Boy Scouts, YMCA, Pop Warner Football, Pony League, and Little League. He has been a member of the Board of Directors of Boys' Clubs of America, and a PTA chairman. His help has also gone to the March of Dimes, Concert Music Fund Drive, and Cal Poly Booster Club.

In addition to Community service, Mr. Herrera is active in his church and politics. He is a past grand knight of the Knights of Columbus. In politics, he is chairman of the Democratic Luncheon Club and was a charter chairman for the Mexican-American Political Association (MAPA).

Mr. Herrera is a man of action. He has acted to improve his community and to help others. His work as a Deputy District Attorney is helping to keep our city safe.

EMMA JIMENEZ

Born in New Mexico, Emma Jimenez lived in New Mexico and Arizona during her early childhood. She went to Eastman Elementary School when the family moved to California. Stevenson Junior High and Garfield High School were also Emma's schools. After graduating, she went to East Los Angeles College and then California State College at Los Angeles. She has a B. A. degree from California State College at Los Angeles and is working for an advanced degree.

Emma Jimenez began teaching at Belvedere Elementary School in 1956. Since then, she also taught at Dacotah Street School and at Murchison. She has worked with kindergarten, first grade, second grade, and special classes. At present, she is teaching in the before-kindergarten program.

She was so successful in working with parents at Murchison that she was asked to work on educational television. Here she worked in a program called "Wonderful World of Children." This program shows parents what they can do to help their children prepare for school. "Wonderful World of Children" has nine programs in English and nine in Spanish. Emma had worked with many parents who did not speak English. They wanted, as she did, to have some of the programs in Spanish.

Emma enjoys working on TV. She has many fields of interest. She is helping to write books for the very young. *Cancioncitas Para Chiquitines* and *Versitos Para Chiquitines* will be published soon.

Emma Jimenez is married and has four children. Her hobby is sewing, and she likes to design her own clothes.

JOHN F. LEON

John F. Leon was born in Tucson, Arizona, in 1924. He came to Los Angeles, however, while still young. Now, he has four married sisters who live in this area and is the proud father of two fine sons.

Coming from elementary school in Tucson, John went to Stevenson Junior High in Los Angeles. Here he showed interest in sports and mathematics and made up his mind to become a teacher. He continued to prepare for college as he went to Roosevelt High School. At Roosevelt he also joined many school clubs and took part in baseball, footbal, and track.

Mr. Leon served in the United States Army in the Solomon and Philippine Islands. When he returned, he began college work at USC and Pepperdine College and played on the Pepperdine football team.

Mr. Leon began teaching at Fourth Street Elementary School in 1950. While teaching, he continued his work at USC and earned a Master's Degree in 1955. In addition to Fourth Street, he has also taught at Ann Street, Hammel Street, and Gravois Avenue elementary schools. He became a vice principal at Belvedere Elementary School. His service to Los Angeles Schools also includes work as principal of Brooklyn and Rowan elementary schools.

Mr. Leon worked in the East Area Elementary Office as a consultant, supervisor, and coordinator. He was on a special school group working with the East Los Angeles community. Now, he is an administrative coordinator of Los Angeles City School.

John F. Leon's interests include his family, sports, and working for young people.

ERNEST M. LOPEZ

BOARD MEMBER

RIVERSIDE UNIFIED SCHOOL DISTRICT

Mr. Lopez is a busy and many-sided man. Born in San Bernardino, California, he started delivering papers while in elementary school. At one point during junior high he had three routes at one time. When in San Bernardino High School he worked evenings as a busboy, a janitor, and finally as a hand-trucker unloading 100-pound bags of potatoes from diesel trucks. Even so, he maintained better than a "B" average in his college prep courses. He says, "I also discovered that I was a bad cook and a worse typist."

When he graduated from high school he enlisted in the Navy. He was eventually assigned to a naval patrol squadron in Norfolk, Virginia, becoming a radar-radio operator and technician on transoceanic flights. When the Korean War began he was transferred to anti-submarine patroling from the Caribbean to the North Atlantic, touching down in Panama, Cuba, Jamaica, Haiti, the Virgin Islands, Bermuda, Newfoundland, and Nova Scotia. He was based thirty months in Trinidad, British West Indies, and met many people. "I almost regretted my return to the States and discharge in 1953," he says.

Back in San Bernardino, he thought of employment as an electronic technician, but instead decided to return to school. He enrolled as a foreign language major at San Bernardino Valley College with hopes of becoming a teacher. Within a year, however, he became interested in geology, history, and music, each of which appeared as appealing as teaching foreign language.

It was an extracurricular activity which turned him toward law. In 1954 he became active in the new San Bernardino chapter of the Community Services Organization. CSO aimed at inculcating a civic-minded attitude among persons of Mexican descent. Mr. Lopez soon became chairman, and the experiences he gained working with people and in governmental affairs convinced him that becoming a lawyer was the route for him.

He transferred to UCR and graduated in 1957 with honors in political science. (He placed on the Dean's Honor List each semester he attended UCR, and while there was awarded the John Randolph Haynes and Dora Haynes Foundation Scholarship.)

The following year at Boalt Hall, School of Law, UC, Berkeley, he was appointed a Major Walter Dinkelspiel Scholar. He graduated in 1960 and six months later was admitted to the Bar.

All through college, Mr. Lopez continued to hold part-time or summer jobs. At various stages, he was an electrician installer at Lockheed, Ontario, a Work Analyst Trainee at Norton Air Force Base, a custodian at UCR's Watkins House, a bottle-feeder to a Pepsi-Cola bottle-washing machine in San Bernardino, a gas connection inspector for Southern California Gas Company in Riverside, a clerk-typist at Norton Air Force Base, and a law clerk and investigator for a Berkeley law firm.

He left college belonging to various elective or appointed honorary groups, including the Cal Club and alumnus membership in Phi Beta Kappa. Immediately following admission to the State Bar Mr. Lopez was appointed Assistant Public Defender for Riverside County. In January, 1962, he became the Public Defender. In July, 1962, he joined a private law firm in Riverside in which he is now a partner.

After coming here permanently, he became active in the Riverside G. I. Forum and has served as its Executive Secretary for California as well as its California and National Legal Advisor. In 1966, he was chairman of the Economic Opportunity Board of Riverside County, and has also participated in the ESEA Title I Advisory Committee for the Riverside schools, in the formulation of a Community Relations Commission for Riverside, as chairman of the G. I. Forum Committee on Reading Skills, and on the Budget Committe of the Riverside United Fund. He is presently Clerk of the Board of Education.

Mr. Lopez married the former Ruth Cunningham and they have four children, Sean and Kristin, at Bryant Elementary and Siobhan and Brendan, preschoolers.

When he's not busy, he enjoys playing the guitar or painting watercolors.

TRINI LOPEZ

Trinidad Lopez was born in 1937 in Dallas, Texas. There he grew up in a small house with his parents, four sisters, and a brother.

Today, Trini is a world famous Mexican-American entertainer. His skill with the guitar and his warm singing style have brought him success.

Trini started early and worked hard for success. He began at the age of eleven, when he and his friends formed a small combo. He learned to play and sing and was signed on by a restaurant in Dallas when he was fifteen.

Looking for opportunity, Trini came to Los Angeles in 1960. His ability, style, and warm personality were a hit. People poured in wherever he played. Important people from the musical world heard him. Soon, he was signed with a big record company. "Trini Lopez at P. J.'s" was released in June, 1963. The album was a hit. When the record company issued "If I Had a Hammer" as a single, it became a best selling record in twenty countries. World sales were over 4,500,000 records. Other songs from the album also became instant hits including "La Bamba" and "A-me-ri-ca."

Trini toured Europe and found that he was famous. Paris, London, Berlin, Rome, Barcelona, everywhere it was the same story. The same success followed when he later toured South America, Australia, Mexico, Puerto Rico, the United States, and other countries.

He has appeared on many television shows, and has begun an acting career in films. His music is enjoyed everywhere.

Trini's story is the story of a boy who aimed high and who is reaching his goals by combining hard work and talent.

RICARDO MONTALBÁN

Ricardo Montalbán was born in Mexico City. His parents lost all their money when he was a small boy. They moved to a ranch where he learned to swim and ride horses. After a few years he moved to Los Angeles.

Ricardo went to Fairfax High School in Los Angeles. Because he loved acting, he joined the school's Drama Club and was in many plays. He knew that he would need an education to be a good actor. He left Los Angeles and went to New York to study drama. In New York he was a good drama student and had parts in many plays. He was seen by talent scouts who asked him to be in movies. Soon Ricardo Montalbán was in many movies. Some of his movies are "Sweet Charity," "Battle-ground," "Border Incident," and "Sayonara."

After being in many movies, he was asked to be on television. He has had parts in such TV programs as "I Spy," "Star Trek," "Felony Squad," and "Daniel Boone." "The Danny Thomas Special" and the "Bob Hope Show" have also welcomed Mr. Montalbán as a guest.

A good actor, he can play many different parts. He is also a fine singer as he showed when he was the star of "The King and I." He starred in this musical (a play with songs) when it was given at the Los Angeles Music Center.

Mr. Montalbán is married and has four children, two boys, Mark and Victor, and two girls, Laura and Anita. They all live in a ranch house in the Hollywood Hills.

Since sports interest Mr. Montalbán, he plays tennis, rides horses, swims, and boxes.

ALFREDO ORTIZ MORALES

Born in Veracruz, Mexico, Alfredo Ortiz Morales went to elementary and high school in Mexico. He came to this country, however, as a young man. Here he decided that he loved the United States and wanted to become an American citizen. He studied at Fullerton Junior College and from Fullerton went to Long Beach State College.

Alfredo Morales graduated from California State College at Long Beach in 1961. He also received a grant for study at USC. At USC he went on for advanced degrees, the M. A. and Ph. D. Soon, Dr. Morales was working as a teacher and lecturer at USC. Today, he is a professor of Foreign Languages at California State College at Los Angeles.

He has traveled widely in Europe and America. One of his interesting jobs was working with language training for members of the Peace Corps in Central and South American countries.

Dr. Morales enjoys reading and studying about Spanish-American cultures and civilizations. Another interest is the Latin-American theatre and especially the theatre in Mexico. Many of the leading Mexican writers of plays are his friends. In fact, he has helped to put together a collection of Mexican one-act plays.

Dr. Morales is married and has a son and a daughter. He is happy that both of his children speak two languages. He hopes that they will learn to speak others as they grow up. He knows that there is a great future for people who can speak two or more languages. His own work has shown that this is true.

RAUL MORIN

Raul Morin was born near Lockhart, Texas, on a small farm in the heart of the cotton country. Family hardships and lack of chances for education led him to set out on his own at an early age. In 1936, he joined the Civilian Conservation Corps. This meant food, work, and a place to stay. It lessened the burden on his family.

Raul's many travels in the Southwest soon gave him a good understanding of human nature and social conditions. From 1937, he lived in California. Here, he took an active part in development of Spanish-speaking people.

During World War II, Raul was wounded at the Battle of the Bulge. He was in the hospital for two and a half years after which he was honorably discharged from the Army with two battle star awards.

After his return to civilian life, Mr. Morin became active in veterans' groups. He was a charter member of American Legion Post 508 and active in the Veterans of Foreign Wars. He founded the California G. I. Forum.

Without writing experience, he began a full-length novel. To write a book to improve the image of the people he proudly represented was a challenge. To those who knew him, the result of this challenge was no surprise. They knew that Raul would succeed through hard work and his determination. His book, Among the Valiant, was successful.

In August, 1968, the Veteran's Memorial Square at Brooklyn and Lorena Streets was dedicated as the "Raul Morin Square." This was a final honor to author Raul Morin who died on May 4, 1967.

DR. JULIAN NAVA

Dr. Julian Nava was born in Los Angeles in 1927. Here he went to public schools and graduated from Roosevelt High School in East Los Angeles. After serving with the Naval Air Force in World War II, Julian Nava attended East Los Angeles Junior College. He graduated and then went on to Pomona College, where he received his A. B. degree. He then went on to Harvard, where he received his Ph. D. (doctor of philosophy) degree.

Several scholarships helped Dr. Nava to complete his education. History, government, and education are his great interests. He enjoys working with and for young people.

Dr. Nava has been a university teacher of history in Puerto Rico. He has also taught and studied in Venezuela and Columbia in South America and in Spain. Julian Nava is now a professor of history at San Fernando Valley State College. For several years he has been a member of the Los Angeles Board of Education. He and six other Board members, all elected by the people, decide what the schools will do.

Among Dr. Nava's activities are work to preserve (keep and protect) the history of Los Angeles. He helped to direct a study of the contribution minority groups have made in the history of the United States. He also has been president of the Pacific Coast Council on Latin-American studies.

With all his important jobs, Dr. Nava still has found time to help UCLA. He serves with a group of community people who advise university leaders.

Dr. Nava is married. He and his wife have two children - twin girls. The four of them make up a fine family of which Los Angeles is proud.

DR. HILARIO PEÑA

Hilario Peña was born in Deming, New Mexico, and went to elementary school there. His family then moved to Los Angeles. Here he did odd jobs such as shining shoes to earn extra money for school. While at Lincoln High School, he worked in a print shop and learned the printing business. He was soon earning extra money by selling and delivering special orders.

After high school, Hilario won many honors in college, including Phi Beta Kappa, a fraternity for excellent students and now has five advanced degrees. He became a member of honorary groups. His wit and humor made him a favorite as a master of ceremonies for the whole college. Soon, he was teaching college at Santa Monica and Pasadena. Before he came to work for the Los Angeles City Schools, he was principal of a school in Texas. In Los Angeles, he taught at Sun Valley Junior High and University High. He has been supervisor of foreign language teaching since 1956.

Dr. Peña has worked to improve understanding among people and he has been chairman of the Human Relations Council of the Los Angeles City Schools. He took part in the White House Conference on Education and the Governor's Conference on Education.

Dr. Peña has traveled a great deal in Mexico, Central America, and Europe. He is the author of several books, including Tesoro Hispanico and Galeria Hispanica.

Dr. Peña is married and has two daughters who are both teachers in Los Angeles. In his free time, Dr. Peña likes to draw and paint. His favorite hobby, however, is magic. He entertains friends with "sleight of hand" tricks. He also puts on magic shows for service clubs, Boy Scouts, and other groups.

CELIA V. RODRIGUEZ

Celia V. Rodriguez was born in El Paso, Texas. However, she was young when she came to Los Angeles. Her family moved to the central area of this city when Celia was only six years old.

In Los Angeles she attended public schools and graduated from Central Junior High and Lincoln High School. She went on to Los Angeles Junior College and then studied education and school administration to earn her B. A. and M. A. degrees at California State College at Los Angeles. Miss Rodriguez has also studied at the University of Hawaii, UCLA, and USC.

She has been a teacher in the Los Angeles City Schools for many years. Here she has taught all grades of elementary school and also Adult School classes in English as a Second Language. She has been a consultant and has taken part in the Spanish Program. Now she is an Assistant Supervisor in Child Welfare and Attendance, working to help children and families in the school community. Miss Rodriguez also taught in Japan for a year and in Spain for two years, working for the United States Air Force. She taught school in Venezuela for an American steel company for a year.

Active in many community groups, she is a life member of the Beneficencia Mexicana and the California Heritage Association. At present, she is a member of the Armando Castro Scholarship Fund for deserving Latin-American students. In fact, she is secretary for the Fund's Board of Directors.

Celia V. Rodriguez enjoys writing stories and is interested in sports. She also likes to travel and visits friends in Australia, Africa, Mexico, and Europe.

CONGRESSMAN EDWARD R. ROYBAL

Edward R. Roybal was born in Albuquerque, New Mexico, in 1916. The family moved to the Boyle Heights area of Los Angeles when he was four years old. In Los Angeles, Edward attended public schools and graduated from Roosevelt High School. Later he joined the Civilian Conservation Corps, a group which is something like the Peace Corps but works in the United States. Later, he studied at UCLA and Southwestern University.

Health problems in his community worried Mr. Roybal. He became a public health worker with the Tuberculosis Association. He was in the United States Army during World War II and then became director of health education for the County Tuberculosis and Health Association.

In 1949, Mr. Roybal was elected to the Los Angeles City Council. He became councilman for the district which includes the Civic Center and Eastside. He was elected to three more terms and served on many important committees of the City Council.

Mr. Roybal was elected to the United States Congress and became a Congressman in January, 1963. In Washington, he served on the Post Office and Civil Service Committee. Foreign affairs and problems in Latin America and the East have also been subjects for committees on which he serves.

Community organizations and boys' clubs are among the many groups in which Mr. Roybal has been active. He is president of a savings and loan association and chairman for the Youth Opportunities Foundation.

Congressman Roybal is married. He and his wife, Lucille, have three children, Lucille (now Mrs. Lucille Olivarez), Lillian, and Edward R. Roybal, Jr.

ELENA SALINAS

Elena Salinas spent most of her childhood in the city of her birth, Guadalajara, Mexico. When she and her family came to California, she first studied at Santa Barbara High School. Soon, the family moved to San Diego where she took classes in Business School. Mrs. Salinas says that the skills she learned in Business School were valuable later in her radio work. This began during the 1930's.

When she had to support her two sons after the husband's death, Mrs. Salinas took over his radio program. Today, after thirty years of announcing, more than a million people listen to her every day.

Mrs. Salinas says that success will come in any line of work, if one will be:

1. Completely dedicated to his work.
2. Responsible.
3. Well prepared.
4. Ready to "keep at it."
5. Willing to ask questions and ready to look for answers.
6. Ambitious and ready to improve by education.
7. Ready to give of oneself, especially when in public service.
8. Truthful, honest, and at peace with oneself.
9. Willing to read, read, and read!

Mrs. Salinas feels that the microphone is her best friend. She believes that it shows her true feelings toward the people she serves. However, she knows that it will show up anyone who is not dedicated to his work.

Mrs. Salinas has done many things for the Latin-American population. These contributions have earned her the admiration and respect of her people.

HORTENSIA SAUCEDA

Mrs. Hortensia Sauceda was born of immigrant parents in the small mining town of Miami, Arizona, and went to school in Texas. Her family moved to California, however, and she studied at Central Junior High and Belmont High School. After Business College and an office job, she won a college scholarship. While in college, she taught typing and shorthand to help with expenses. During the summer, she worked as a waitress and later as a nursery and child care center teacher in Pasadena and Los Angeles.

Graduating from Pasadena Nazarene College, Mrs. Sauceda began teaching elementary school in Los Angeles. A few years later, she returned to Texas to teach in San Antonio. She loved California, though, and soon came back. For the next thirteen years, Mrs. Sauceda worked with teenage girls as a Deputy Probation Officer. She found, however, that her love for teaching remained, so she came back to the Los Angeles Schools as a Supervisor of Child Welfare and Attendance.

Since she speaks Spanish beautifully, she was chosen to be in charge of the sixth grade foreign language program. She visited more than 400 elementary schools and decided she wanted to be in the classroom again. Knowing of the need, Mrs. Sauceda chose to teach English as a Second Language. She also went back to college for advanced work at UCLA and California State College at Los Angeles. She hopes to earn her M. A. degree this year and is working as a counselor for the Los Angeles Schools at the East Los Angeles Skill Center as her studying goes on.

Mrs. Sauceda has traveled widely in the United States, Canada, and Mexico. Among her many interests are reading, writing, and knitting. She finds time, in spite of all her activity, to teach English to adults and to work in her community church.

CARLOS MENDOZA TERÁN

Judge Carlos Mendoza Terán has lived in California all his life. He attended the public schools in East Los Angeles. Upon graduating, he entered the service. During this time he received three Battle Stars, and was awarded the Bronze Star for bravery. He returned home with the rank of Captain. Carlos Terán has remained active in the United States Air Force Reserve. He presently holds the rank of Lieutenant Colonel.

Upon his return to civilian life, Carlos attended U.C.L.A. and the University of Southern California. He received his A. B. and L. L. B. degrees from the University of Southern California in 1959. He was in private law practice until he was appointed to the Municipal Court. Two years later, the governor of California elevated him to the Superior Court. In 1960, he was elected to the same office. Soon after, Judge Terán was appointed Presiding Judge of the East District Court (three judge court). Later, he presided in the Law and Motion Department of the Superior Court of California. Carlos Terán is now serving our community as a Judge of the Juvenile Court.

He has also been active in many community agencies that serve the Los Angeles area. In 1960, he was appointed as a delegate of the State of California to the White House Conference in Washington, D. C. For four years he was also a member of the Governor's Advisory Committee on children and youth.

Judge Terán has been President of various community organizations such as Belvedere Coordinating Council, East Central Welfare Planning Council, and Council of Mexican-American Affairs. He was chairman of the Community Chest (East Los Angeles residential drive) in 1959 and a board member for three years of the "United Way."

Judge Terán is married and has three children. He and his family live in Claremont, California.

CESAR E. CHAVEZ

César Estrada Chávez is a legend in his own time. With very little formal education and practically no financial resources he became the leader of La Causa, the cause of the farm workers in the Southwest, most of whom are Mexican-Americans. Chávez knew from years of experience as a farm worker that the only way to improve conditions was through organizing the workers in a union of their own so that they could bargain with the farm owners and growers. In 1952 he joined the Community Service Organization, which was beginning to organize the Mexican-American workers, and give them legal aid. Nine years later he resigned in order to return to his home in Delano, California, and start a grassroots movement for organization among the workers. Soon this self-financed union joined with an AFL-CIO union of farm workers, and Chávez was named head of the alliance. Claiming some 17,000 dues-paying members, this union has won contracts with a dozen growers, covering about 8,000 workers. Chávez is probably most famous for the Delano grape pickers' strike, for his leading a three hundred mile protest march from Delano to Sacramento in March, 1966, and for his 25 days fast in the winter of 1968.

BORN: March 31, 1927, in Yuma, Arizona

EDUCATION: Through 7th Grade

HIGHLIGHTS: General Director, Community Service Organization
Organizer, National Farm Workers
Founder, Farm Worker Press (publisher of El Malcriado)
Organizer, grape pickers' strike, Delano, California

ERNESTO GALARZA

Social Scientist

Ernesto Galarza worked as a farm laborer, fruit and vegetable picker, cannery hand, and court interpreter before he became established in his permanent career as teacher, writer, and sociologist. While he was obtaining his education he served as a tutor in languages and history, and as a research assistant for the Foreign Policy Association. Galarza at one time was the co-director of a private elementary school on Long Island, New York, that was dedicated to the "progressive" approach to education. (This means a greater degree of personal freedom for students, and less discipline than usual in school.) He has published many books, which reflect his lifelong interest in people and their relations to each other. Galarza is now retired from active professional life, and resides in San Jose, California.

BORN: 1905 in Tepíc, Nayarit, Mexico

EDUCATION: Lincoln Elementary School
Sacramento High School, Sacrament, California
B. A., Occidental College
M. A., Stanford University
Ph. D., Columbia University

HIGHLIGHTS: Chief, Division of Labor and Social Information, Pan American Union

Director of Research and Education, National Agricultural Workers Union, AFL-CIO

Consultant: Bolivian Government
National Farmers Union
Ford Foundation

ELIGIO de la GARZA

Eligio ("Kiko") de la Garza has had an active public life ever since he volunteered as an enlisted man in the United States Navy during World War II at the age of seventeen. After the war he went on to serve in several legislative bodies on the state and national levels. De la Garza is fluent in Spanish and French, and can also speak some Italian and Portuguese. He has traveled widely in Latin America and in the Middle and Far East. His travels and language fluency have helped him to gain an unusually deep understanding of these parts of the world.

BORN: September 22, 1967, in Mercedes, Texas

EDUCATION: Mission High School
Edinburg Junior College
St. Mary's University, San Antonio
LL. B., St. Mary's Law School, San Antonio (1965)

HIGHLIGHTS: Six consecutive two-years terms, Texas House of Representatives
U. S. Congressman from Texas since 1964
Member, Mexico-United States Inter-Parliamentary Union

HENRY B. GONZALEZ

The father of eight children, Henry Gonzalez had a number of varied experiences before he entered politics. He taught citizenship and English to Mexican-American union members, and mathematics to veterans of the armed services; served briefly as an insurance company public relations counselor; and operated a Spanish-English translation bureau for radio and television clientele. In 1950 Gonzalez turned to politics as a career, and with his election in 1956 to the Texas State Senate achieved the distinction of becoming the first citizen of Mexican descent to be seated in that body in 110 years. After he moved from the state legislature to the United States Congress, Gonzalez continued working for the same goals: better education, water programs, benefits for farm workers, more and better housing, minimum wage, and several more besides. Possibly his most significant legislative accomplishment in Washington was the defeat of the "bracero program," under which American citizens of Mexican descent would have lost farm jobs to workers coming from the other side of our boundary with Mexico.

BORN: May 3, 1916, in San Antonio, Texas

EDUCATION: Mark Twain Junior High School and Thomas Jefferson High School, San Antonio
San Antonio Junior College
Attended University of Texas, studying engineering
LL. B., St. Mary's University School of Law
LL. D. (Honorary), St. Mary's University (1965)

HIGHLIGHTS: San Antonio City Council, two terms
Texas State Senate, 1956-1960
United States Congressman (Democrat), since 1960

RODOLFO P. HERNANDEZ

Holder, Congressional Medal of Honor

Rodolfo Hernandez was only seventeen years old when he enlisted in the United States Army in order to earn money to help support his mother and the rest of his family. He later transferred to the paratroopers because of the challenge and higher pay. In 1951, during the Korean War, he was a member of the 187th Airborne Regimental Combat Team, Company G, and on May 31 of that year found himself in the midst of a mass enemy attack on Hill 420 in Wontong-ni. Not knowing that his unit had been ordered to retreat, Hernandez continued to fire until he ran out of ammunition, and then engaged the advancing troops in hand-to-hand combat. Finally falling with serious head wounds, he was later recovered from the battlefield by his comrades and told that he had singlehandedly halted the enemy advance. For this gallantry he was awarded the Congressional Medal of Honor, our nation's highest military honor. Hernandez spent the next five years recuperating to the point that he could marry, buy his own home, and be an active member of his community.

BORN: April 14, 1931, in Colton, California

EDUCATION: Fowler Elementary School, California
Attended Fresno City College, studying business administration

HIGHLIGHTS: Won the Congressional Medal of Honor, May 31, 1951

MIGUEL MONTEZ

Dentist and Educator

Miguel Montez is a prominent citizen of the San Fernando Valley area of Southern California, having distinguished himself as dentist, educator, and civic leader. In 1963, as President of the Latin-American Civic Association, he formulated a plan to provide for the educational needs of underprivileged pre-school Mexican-American children in San Fernando and Pacoima that turned out to be a forerunner to the federal "Headstart" program. And when "Headstart" did begin in the San Fernando Valley, Montez was the principal officer in charge of an operation with a one million dollar budget. He is active in a dozen professional and community organizations, and has received numerous awards for distinguished service.

BORN:	August 29, 1933, in El Paso, Texas
EDUCATION:	Cathedral High School, Los Angeles (1951) Attended Loyola University, Los Angeles (1951-1954) D. D. S., School of Dentistry, University of Southern California (1958)
HIGHLIGHTS:	Founder and President, Latin-American Civic Association Co-Founder and Chairman of the Board of Directors of the Joint Venture Project

JOSEPH M. MONTOYA

United States Senator

Joseph Montoya began his career in politics right after taking his law degree, and at twenty-one was the youngest man ever elected to the New Mexico House of Representatives. He served in the State Legislature for twelve years, and as Lieutenant Governor for eight years before he was elected to the United States House of Representatives. During his fourth successive term as Congressman he was appointed to the United States Senate to fill out the term of the late Dennis Chavez. Montoya then won his own seat in the Senate, beginning January, 1965. A believer in the idea of self-help, he has encouraged deprived youth to educate themselves, and has also promoted cooperative education, by which employers help pay for their workers' schooling. Two of his greatest interests are conservation and the Spanish cultural heritage of the Southwest. Montoya's knowledge of Latin America has led to his playing a prominent role in inter-American affairs.

BORN:	September 24, 1915, in Sandoval County, New Mexico
EDUCATION:	Bernalillo High School, Bernalillo, New Mexico Attended Regis College, Denver, Colorado LL. B., Georgetown University, Washington, D. C.
HIGHLIGHTS:	New Mexico State House of Representatives Lieutenant Governor of New Mexico, four terms United States Representative United States Senator

UVALDO H. PALOMARES

Clinical Psychologist

Dr. Uvaldo Palomares has long been interested in the special educational and emotional problems of pre-school and elementary school children. He started teaching at the 6th grade level in the Coachella, California district, and soon thereafter took on a number of assignments as consulting psychologist. One of his specialties is designing tests that accurately measure the aptitudes and abilities of Spanish-speaking students, who often are unfairly judged by their performances on tests aimed at Anglo students. Palomares founded the Human Development Training Institute so that he might help local communities to develop their own programs for children not yet ready for school. He has co-authored materials that introduce these youngsters to basic educational concepts, and which help them to become more sensitive to the feelings of their companions.

BORN: November 18, 1936, in Indio, California

EDUCATION: B. A., Chapman College, Orange, California (1960)
M. A., San Diego State College (1962)
Ed. D., in Educational Psychology, University of Southern California (1966)

HIGHLIGHTS: Consulting Psychologist, Palm Springs Unified School District, California, 1965-66

Assistant Professor of Education, San Diego State College, 1966-1969

Co-Director, Human Development Training Institute, San Diego

President, Institute for Personal Effectiveness in Children

JULIAN SAMORA

Sociologist

As a member of the Department of Sociology at Notre Dame, Julian Samora has engaged in extensive field work on problems of acculturation and health attitudes among the Spanish-speaking population of such states as Colorado, Michigan, and New Mexico. In addition, he has found time to write numerous articles on the subjects of sociology, anthropology, and rural health in Spanish-speaking communities in the United States. Samora has been a consultant to several important agencies, including the Ford Foundation which sent him on assignment to Mexico as an advisor on population problems. His professional contribution is that of the scholar who researches the needs of the community,aand then helps the appropriate agencies to meet those needs.

BORN: March 1, 1920, in Pagosa Springs, Colorado

EDUCATION: B. A., Adams State College of Colorado (1942)
M. S., Colorado State University (1947)
Ph. D., Washington University, St. Louis, Missouri (1953)

HIGHLIGHTS: Visiting Professor, National University of Colombia
Head, Department of Sociology, University of Notre Dame, 1963-1966
Author, *La Raza: Forgotten Americans* (1966)
Mexican-Americans in a Midwest Metropolis - A Study of East Chicago (1967)

GEORGE I. SANCHEZ

Beginning as a rural school teacher in Bernalillo County, New Mexico, George Sanchez established himself during the following forty years as one of this nation's foremost experts on the educational and social problems of Spanish-Mexican minority groups in the United States. He is also an authority on these problems in Latin America. Sanchez has been director of numerous teachers' workshops and institutes on bilingual-migrant problems, education in Latin America, and English as a Second Language sponsored by schools of higher education in the United States, Mexico, and Central and South America. He was author and editor of the Inter-American Series published by Macmillan, as well as many other educational programs, books, articles, and reports. Sanchez has participated in United States government, community, and professional activities, which have conferred numerous awards and honors on him.

BORN:	October 4, 1906, in Albuquerque, New Mexico
EDUCATION:	Public schools in Arizona and New Mexico B. A. in Education and Spanish, University of New Mexico (1930) M. S. in Educational Psychology and Spanish, University of Texas (1931) Ed. D. in Educational Administration, University of California at Berkeley (1934)
HIGHLIGHTS:	Appointed by President Johnson to Community Relations Service Committee Witnessed, by invitation of President Johnson, the signing of the National Defense Education Act (1964) Invited delegate to President Johnson's conference on the Peach Corps (1965)

RAYMOND L. TELLES

United States Ambassador

Raymond Lawrence Telles has had two distinguished careers, as an officer in the United States Air Force, and as a civil servant and diplomat. During World War II he carried out several important assignments to foreign governments, and after the war served as an aide to Presidents Truman and Eisenhower during their visits to Mexico City. Recalled to active duty during the Korean War, Telles was the executive officer of the 67th Tactical and Reconnaissance Group, and won the Bronze Star and Commendation Ribbon. He and his wife have been honored guests at the inauguration of Presidents Alemán and López Mateos of Mexico. Later came a term as mayor of El Paso, and six years as ambassador to Costa Rica. Most recently Telles has been this country's ambassador to the United States - Mexico Commission for Border Development and Friehdship. Mr. and Mrs. Telles and their two daughters are all fluent in English and Spanish. Mr. Telles holds numerous military decorations from five Latin-American countries.

BORN: September 5, 1915, in El Paso, Texas

EDUCATION: Cathedral High School, El Paso
Attended the University of Texas at El Paso
International Business College, El Paso

HIGHLIGHTS: Aide to Presidents Truman and Eisenhower
Awarded Bronze Star and Commendation Ribbon
with one Oak Leaf Cluster
Mayor of El Paso, Texas, 1957-1961
United States Ambassador to Costa Rica, 1961-1967
Colonel, United States Air Force Reserve

VICENTE T. XIMENES

United States Commissioner

Vicente Ximenes became affiliated with the United States government as early as 1939, when he worked as a company clerk with the Civilian Conservation Corps. (The C. C. C. was an agency created during the Depression to employ young people to conserve our natural resources.) He taught for a year in the Wilson County, Texas Elementary Schools before entering college, and ten years later, having taken two degrees in the meantime, he was appointed a research economist at the University of New Mexico, where he stayed another decade. During World War II Ximenes flew some fifty missions as a lead bombardier with the United States Air Force, and won both the Distinguished Flying Cross and the Air Medal. He was honorably discharged with the rank of Major. On June 9, 1967, Ximenes took his oath of office as Commissioner of the Equal Employment Opportunity Commission. He formerly held the chairmanship of the Inter-agency Committee on Mexican-American Affairs.

BORN:	December 5, 1919, in Floresville, Texas
EDUCATION:	Floresville High School B. A. in Economics, University of New Mexico (1950) M. A. in Economics, University of New Mexico (1951) Study under a scholarship at Fisk University Race Relations Institute (1955)
HIGHLIGHTS:	Awarded the Distinguished Flying Cross and Air Medal National Chairman, American G. I. Forum, 1956-1958 National Director, Viva Johnson-Humphrey Campaign, 1964

LEE TREVIÑO

Lee Treviño began his career in golf at the age of six when he found the rusty head of an abandoned five iron club. He fitted a shaft he fashioned himself to the five iron head, and has been swinging a club ever since. There was little money in the Treviño household; Treviño never knew his father, and was reared by his mother and grandfather, who was a Mexican gravedigger. Forced to leave school after the eighth grade in order to help support his family, Trevino eventually joined the United States Marine Corps, and within eight months went from crack machine gunner to golf champion of the Corps. His professional golf career began when his wife filed his entry in the 1967 United States Open Tournament. Much to his surprise, the $30-a-week club pro finished fifth, and won $6,000. After that, success came swiftly - Treviño won over $26,000 in 1967, and in 1968 captured the prized United States Open. He is already legendary for his colorful personality and generosity.

BORN: December 1, 1939, in Dallas, Texas

EDUCATION: Through eighth grade

HIGHLIGHTS: 1968 United States Open Champion
1968 Hawaiian Open Champion
1970 Tucson Open Champion

REYNALDO J. CARREÓN, JR.

Reynaldo J. Carreón, Jr. was born in San Antonio, Texas. One in a family of ten children, he left school at an early age and went to work to help the family.

As a young man, Reynaldo felt that California would offer a better living. Coming to Los Angeles, he went to work as a salesman for an Optometry Shop. He was eager to learn and he worked hard. The optometrist saw this and recommended him to the College of Optometry. The college accepted Reynaldo on trial. He had to prove he could do the work, and he did. He had the will to learn and soon became a regular student. He received his Doctor of Optometry degree but continued to study. In 1936, he became a Doctor of Osteopathy and also won his M. D. (Doctor of Medicine) degree. Now Dr. Carreón has been an eye specialist and surgeon for many years. He is staff director of the Pan-American Medical Eye Group, a staff member of the Los Angeles County Hospital and director of the Parkview Hospital in Los Angeles.

Dr. Carreón was first appointed as a Los Angeles Police Commissioner in 1959 by Mayor Poulson. In 1965, he was again appointed as Police Commissioner by Mayor Yorty. Dr. Carreón finds that his work offers him a real challenge. He feels the Police Commissioner's Office serves both the Los Angeles Police Department as well as the citizens of Los Angeles.

Dr. Carreón has been active in his community. He is a past president of the Civil Defense Board, the Board of Police Commissioners, and the Los Angeles Mexican Chamber of Commerce. He has been in the Elk's Club for thirty-seven years, and has also served the City of Los Angeles as coordinator of Latin-American Affairs. He helped begin the Pan-American Optimist Club and served as its president. He was also founder of the United States Committee of the World Medical Association.

Dr. Carreón is married and has two grown children, Rudolph and Manon. Rudolph is a chemist at Airesearch, and Manon is an optometrist like her father.

APPENDIX C
NEWSPAPERS AND OTHER PERIODICALS

The following is a state-by-state listing of periodical publications of interest to the Spanish-speaking and Mexican-American communities. Many of these serve as official organs of Mexican-American organizations. Some of the following are irregular in publication, and also the majority are bilingual.

Mr. Mel Huey
"El Paisano"
P. O. Box 155
Tolleson, Arizona 85353

"El Arizonese"
104 S. Scott Avenue
Tucson, Arizona 85701

"El Sol"
109 South Scott Avenue
Tucson, Arizona 85701

Mr. Alberto M. Elías
"Old Pueblo Printers"
255 South Stone Avenue
Tucson, Arizona 85701

Mr. Rodolfo Gonzalez
"El Gallo"
1265 Cherokee Street
Denver, Colorado 80204

Mr. Julius Martinez
"Neighborhood Journal"
2792 W. Alameda
Denver, Colorado 80219

"Ecos de Hispanidad"
P. O. Box 1126
Pueblo, Colorado

"Costilla Free Press"
P. O. Box 116
San Luis, Colorado 81152

"El Grito"
P. O. Box 9275
Berkeley, California 94719

"Migrant Theater Bulletin"
1524 A Berkeley Way
Berkeley, California

Mr. Lyle R. Amlin
"The Healdsburg Tribune"
P. O. Box 517
Healdsburg, California 95448

"Gráfica"
705 N. Windsor Boulevard
Hollywood, California 90038

Miss Francesca Flores
"Carta Editorial"
P. O. Box 54624, Terminal Annex
Los Angeles, California 90054

Mr. Alfredo Gonzalez
"La Opinion"
1436 S. Main Street
Los Angeles, California 90015

Mr. Lovie Duran
"The Voice"
704 S. Spring Street
Suite 601
Los Angeles, California 90014

Mr. Eliezer Risco
"La Raza"
2808 Altura Street
Los Angeles, California 90031

"La Raza"
2445 Gates Street
Los Angeles, California 90031

"Chicano Student"
2808 Altura Street
Los Angeles, California 90031

"Chicano Student Movement"
P. O. Box 31322
Los Angeles, California 90031

"Inside Eastside"
P. O. Box 63273
Los Angeles, California 90063

"El Malcriado"
Farm Workers Press
P. O. Box 1060
Delano, California 93215

"East Los Angeles Tribune"
4928 Whittier Boulevard
East Los Angeles, California

"El Hispano Americano"
630 Ninth Street
Sacramento, California 95818

Bill and Gloria Harrison
"El Chicano"
1669 Vine Street
San Bernardino, California 92410

"Bronze"
142 Pickford Avenue
San Jose, California 95121

Mr. David Sierra
"The Forumeer"
724 Harrison Street
San Jose, California 95125

Dr. Alfredo Marquez
"America"
2448 Mission Street
San Francisco, California

"Belvedere Citizen"
3590 E. First Street
Los Angeles, California 90063

"El Gallo"
1265 Cherokee Street
Denver, Colorado 80204

Dr. Horacio Aguirre
"Diario Las Americas"
1349 N. W. 36th Street
Miami, Florida 33142

Mr. Roland Manteiga
"La Gaceta"
2015 15th Street
P. O. Box 5536
Chicago, Illinois 60608

Mr. E. Quiroga
"Notícias"
1348 W. 18th Street
Chicago, Illinois 60608

"LADO"
1306 N. Western Avenue
Chicago, Illinois 60622

Mr. Claudio Flores
"El Puerto Ricano"
449 W. North Avenue
Chicago, Illinois 60614

"AMOS, Inc. Newsletter"
712 E. 65th Street
Indianapolis, Indiana

Mr. Gus Figueroa
"Latin Times"
3805 Main Street
East Chicago, Indiana 46312

Mr. Robert Van Driel
"KNOB-TV Channel 4"
1414 Coal Avenue, S. W.
Albuquerque, New Mexico

Mr. Cruz Segura
"El Independiente"
307 N. First Street
Albuquerque, New Mexico 87101

Mr. A. B. Collado
"El Hispano"
4505 Coal Avenue, S. E.
Box 2201
Albuquerque, New Mexico 87108

"La Voz Norteña"
P. O. Box 26
Dixon, New Mexico 87527

"El Edfensor Chief"
P. O. Box Q
Socorro, New Mexico 87801

"El Crepusculo"
P. O. Box 1005
Taos, New Mexico 87571

Mr. Amado Ramirez
"Prensa Libre"
1811 S. Carpenter Street
Chicago, Illinois 60608

Mr. A. Gomez
"El Informador
1617 W. Roosevelt Avenue
Chicago, Illinois 60608

"El Diario La Prensa
181 Hudson Street
New York, New York 10011

Mr. Stanley Ross
"El Tiempo"
116 W. 14th Street
New York, New York 10011

"Arriba" Newsletter
210 W. 50th Street
New York, New York 10019

Mr. Carlos G. Bidot
"La Tribuna de North Jersey"
81 Garrison Street
P. O. Box 902
Newark, New Jersey 07101

Opportunity News
"Valley Migrant League
P. O. Box 128
Woodburn, Oregon

Mr. Greg Olds
"The Texas Observer"
504 W. 24 Street
Austin, Texas 78705

Mr. Jesse Garza
"La Fuerza News"
804 E. 45th Street
Austin, Texas

"El Heraldo de Brownsville"
13 Adams Street
Brownsville, Texas 78520

Mr. Pedro R. Ortega
"El Nuevo Mexicano"
P. O. Box 1721
Santa Fe, New Mexico 87501

"El Progreso"
1700 Kennedy Street
Corpus Christi, Texas 78407

Mr. P. R. Ochoa
"Corpus Christi Americano"
1012 Leopard Street
Corpus Christi, Texas 78401

"El Progreso Latino"
University of Texas
El Paso, Texas

Mr. Daniel Reyes
"El Mexico-Americano"
P. O. Drawer W
El Paso, Texas 79952

Mr. Joe Garcia Valseca
"El Continental"
218 S. Campbell Street
El Paso, Texas 79901

"El Continental, El Mexicano"
"El Fronterizo"
909 E. San Antonio Street
El Paso, Texas 79902

Mr. Moses M. Sanchez
"LULAC News"
2518 Navigation Boulevard
Houston, Texas 77003

Mr. Lynn Montgomery
"El Sol"
2518 Navigation Boulevard
Houston, Texas 77003

"PASSO Newsletter"
1631 Latexo Street
Houston, Texas 77009

Mr. Santos De La Pas
"La Verdad"
910 Francesca Street
Corpus Christi, Texas 78405

"El Universal"
816 Furman Street
Corpus Christi, Texas 78404

Mr. William P. Allen
"Laredo Times"
1404 Matamoros Street
Laredo, Texas 78004

"El Eco"
605 Calle Sur Gue
McAllen, Texas 78501

Mr. A. G. Gorena
"El Porvenir"
200 E. Third Street
Mission, Texas 78572

Mr. A. R. Rodriquez
"El Tiempo"
683 W. Main Street
Raymondville, Texas 78580

Mr. Tom Cahill
"Inferno"
321 Frio City Road
San Antonio, Texas 78207

Mr. E. B. Duarte
"La Voz"
P. O. Box 12429
San Antonio, Texas 78212

"The Sun"
P. O. Box 2171
San Antonio, Texas 78206

"Noticiero Obrero"
"Norteamericano"
AFL-CIO
815 16th Street, N. W.
Room 202
Washington, D. C. 20006

Mr. Felix T. Ramirez
"COMPASS"
1209 Egypt Street
Houston, Texas 77009

"El Mexicano"
Tijuana, Baja California,
Mexico

"Acción"
Nogales, Sonora, Mexico

"La Crítica"
Nogales, Sonora, Mexico

"Correo"
Ciudad Juarez, Chihuahua,
Mexico

"La Crónica"
Ciudad Juarez, Chihuahua,
Mexico

"El Frontera"
Ciudad Juarez, Chihuahua,
Mexico

"El Mexicano"
Ciudad Juarez, Chihuahua,
Mexico

"El Regional"
Matamoros, Tamaulipas,
Mexico

"El Tiempo Y Mayor Noticias"
Monterrey, N. L., Mexico

"El Diario de Nuevo Laredo"
Nuevo Laredo, Tamaulipas,
Mexico

"El Mañana"
Reynosa, Tamaulipas, Mexico

Lic. Raul Castellano, Jr.
"Revista Mana"
"Revista Por Qué?"
Lopez 1-101
Mexico 1, D. F.

"The Corpsman"
Dupont Circle Building
Room 212
Washington, D. C. 20036

"Nuevo Mundo"
Mexicali, Baja California, Mexico

"Sal Del Valle"
Mexicali, Baja California, Mexico

"La Voz de la Frontera"
Avenue Cristobal Colon 1982
Mexicali, Baja California, Mexico

"El Heraldo de Baja California"
Tijuana, Baja California, Mexico

Mr. Carlos Charpenel
"Publicaciones Mana, S. A."
Amberes, Num. 38
Mexico 6, D. F.

Mr. José Moron Aldecoa
"Revista de America"
Edison #99
Mexico, D. F.

Mr. Raul Ochoa Tello
"Revista Actualidades"
Avenue Juarez #56-502
Mexico, D. F.

APPENDIX D

SPANISH LANGUAGE RADIO AND TELEVISION STATIONS IN THE SOUTHWEST

SPANISH LANGUAGE RADIO AND TELEVISION STATIONS

Introduction

The radio and television media which utilizes Spanish as the language of communication generally fall into two categories: (1) stations in the five Southwest and (2) those in other parts of the nation where Mexican-Americans and Spanish-speaking people may have migrated, such as the states further to the midwest and northwest. Depending on the environment, some stations are entirely devoted to using Spanish for all activities; with others, newscasters and announcers may speak all news in both Spanish and English, or special programs in Spanish.

SPANISH LANGUAGE RADIO AND TELEVISION STATIONS
FOR
THE FIVE SOUTHWESTERN STATES

ARIZONA

KCKY
Post Office Box 246
Coolidge, Arizona 85228

KAWT
Post Office Box 1118
Douglas, Arizona 85607

KAFF
Post Office Box 1930
Flagstaff, Arizona 86002

KIKO
Copper Hills Motor Hotel
Globe-Miami Highway
Globe-Miami, Arizona 85501

KIFN
Post Office Box 430
Phoenix, Arizona 85001

KPAZ/TV
3847 East Thomas Road
Phoenix, Arizona

KYCA
Post Office Box 1631
Prescott, Arizona 86301

KATO
Post Office Box 552
Safford, Arizona 85546

KEVT
48 East Broadway
Tucson, Arizona 85701

KTUC
Post Office Box 4488
Tucson, Arizona 85717

KXEW
8[illegible] West La Puente Lane
Post Office Box 2284
Tucson, Arizona 85702

KBLU
1322 Fourth Avenue
Yuma, Arizona 85364

CALIFORNIA

KNOB/FM
Charter House Hotel
1700 South Harbor Boulevard
Anaheim, California 92802

KOAG
211 Vernon Avenue
Arroyo Grande, California 93420

KGEE
Post Office Box 937
Bakersfield, California 93302

KLYD
2831 Eye Street
Bakersfield, California 93301

KWAC
5200 Standard Street
Bakersfield, California 93308

KWTC
Post Office Box 697
Barstow, California 92313

KROP
Post Office Box 238
Brawley, California 92227

KBMX
Post Office Box 1164
Coalinga, California 93201

KICO
Post Office Box 861
El Centro, California 92244

KRDU
Post Office Box 157
Dinuba, California 93618

KOWN
Village Shopping Center
Escondido, California 92025

KLIP
Post Office Box 573
Fowler, California 93625

KGST
Post Office Box 1007
Fresno, California 93712

KXEX
Post Office Box 1613
Fresno, California 93717

KGGK/FM
9929 Chapman Avenue
Garden Grove, California 92640

KNGS
Post Office Box 49
Hanford, California 93231

KGHT
Post Office Box 931
Hollester, California

KALI
5723 Melrose Avenue
Hollywood, California 90038

KREO
Drawer K
Indio, California 92201

KTYM
6803 West Boulevard
Inglewood, California 90302

KRKC
Post Office Box 625
King City, California 93930

KSDA/FM
11735 Campus Drive
La Sierra, California

KCVR
Post Office Box 600
Lodi, California 95241

KHOF/FM
Post Office Box 41108
Los Angeles, California 90041

CALIFORNIA (continued)

KLBS
Post Office Box 672
Los Banos, California 93635

KWIP
Post Office Box 1109
Merced, California 95340

KYOS
Post Office Box 717
Merced, California 95341

KVON
1124 Foster Road
Napa, California

KASK
Post Office Box 1510
Ontario, California 91764

KOXR
1280 South Oxnard Boulevard
Oxnard, California 93031

KWKW
6233 Hollywood Boulevard
Pasadena, California 90028

KTIP
Post Office Box 1450
Porterville, California 93257

KBLF
Post Office Box 1010
Red Bluff, California 96080

KBBL/FM
4324 Lime Street
Riverside, California 92501

KJAY
1431 Arden Way
Sacramento, California 95815

KLOK
2905 South King Road
San Jose, California 95122

KAZA
53 West San Fernando
San Jose, California

KCSB/FM
University of California
Box 1129
Santa Barbara, California 93107

KIST
735 State Street
Santa Barbara, California 93101

KTMS
Drawer NN
Santa Barbara, California 93102

KHER
605 West Main Street
Santa Maria, California 93454

KSMA
Post Office Box 1240
Santa Maria, California 93456

KVRE
Post Office Box 1712
Santa Rosa, California 95404

KJOY
110 North El Dorado Street
Stockton, California 95202

KSTN
2171 Ralph Avenue
Stockton, California 95206

KUPO/FM
University of the Pacific
Stockton, California 95204

KTKR
Post Office Box WW
Taft, California 93268

KGEN
Box 444
Tulare, California 93274

CALIFORNIA (continued)

KCEY
Box 1390
Turlock, California 95380

KONG
Post Office Box 3329
Visalia, California 93277

KUBA
Post Office Box 3
Yuba City, California 95901

KATT
1246 Fortna Avenue
Woodland, California

COLORADO

KCIW
Box 179
Alamosa, Colorado 81101

KRDO/TV
Post Office Box 1457
Colorado Springs, Colorado 80901

KFSC
2185 Broadway
Denver, Colorado

KDGO
Post Office Box 3390
Durango, Colorado 81301

KFTM
Post Office Box 430
Fort Morgan, Colorado 80701

KWSL
Post Office Box 340
Grand Junction, Colorado 81502

KYOU
816 Ninth Street
Greeley, Colorado 80361

KAPI
2829 Lowell Boulevard
Pueblo, Colorado 81003

KAVI
Post Office Box 632
Rocky Ford, Colorado 81067

KGEK
Post Office Box 830
Sterling, Colorado 80751

KCRT
531 East Main Street
Post Office Box 772
Trinidad, Colorado 81802

KFLJ
Post Office Box 593
Walsenburg, Colorado 81089

NEW MEXICO

KABQ
Post Office Box 4486
Albuquerque, New Mexico 87106

KARS
Post Office Box 860
Belen, New Mexico 87002

KLMX
Post Office Box 547
Clayton, New Mexico 88415

KMIN
Post Office Box 980
Grants, New Mexico 87020

KEWE
Post Office Box 777
Hobbs, New Mexico 88240

KOBE
Box X
Las Cruces, New Mexico 88001

KENM
Drawer 540
Portales, New Mexico 87740

KRTN
Post Office Box 350
Raton, New Mexico 87740

KRDD
Post Office Box 1615
Roswell, New Mexico 88201

KTRC
210 East Marcy Street
Post Office Box 1715
Santa Fe, New Mexico 87501

KVSF
Post Office Box 2407
Santa Fe, New Mexico 87501

KSYX
Drawer K
Santa Rosa, New Mexico 88435

KSIL
Post Office Box 590
Silver City, New Mexico 88061

KSRC
Post Office Box 1277
Socorro, New Mexico 87801

KKIT
Post Office Box 665
Taos, New Mexico 87571

KCHS
Post Office Box 351
Truth or Consequences, New Mexico 87901

KRWG/FM
New Mexico State University
Las Cruces, New Mexico

TEXAS

KOPY
Box 731 Highway 281-N
Alice, Texas 78332

KVLF
Post Office Box 779
Alpine, Texas 79831

KOKE
Post Office Box 1208
Austin, Texas 78767

KVET
113 West Eighth Street
Austin, Texas 78701

KRUN
Post Office Box 3151
Ballinger, Texas 76821

KIBL
Post Office Box 544
Beeville, Texas 78102

KBYG
Post Office Box 1713
Big Springs, Texas 79721

KHEM
Post Office Box 750
Big Springs, Texas 79720

KKUB
Drawer 1032
Brownfield, Texas 79316

KBOR
Post Office Box 2049
Brownsville, Texas 78520

KEAN
Post Office Box 511
Brownwood, Texas 76802

KBEN
105 South 5th Street
Carrizo Springs, Texas 78834

KCCT
Post Office Box 5206
Corpus Christi, Texas 78405

KCTA
Post Office Box 898
Corpus Christi, Texas 78403

KBSN
Post Office Box 1116
Crane, Texas 79731

KCFH
Post Office Box 128
Cuero, Texas 77954

KMAP/FM
Exchange Park
Dallas, Texas

KDLK
405 Bedell Avenue
Del Rio, Texas 78840

KDNT
Post Office Box 1006
Denton, Texas 76202

KKAL
Drawer KKK
Denver City, Texas 79323

KDHN
Post Office Box 1470
Dimmit, Texas 79027

KEPS
Post Office Box 1123
Eagle Pass, Texas 78852

KURV
Post Office Box 480
Edinburg, Texas 78539

KULP
Post Office Box 1390
El Campo, Texas 77437

TEXAS (continued)

Aragon Broadcasting
208 South Campbell Street
El Paso, Texas

KELO
206 San Francisco Street
El Paso, Texas

KPSO
Post Office Box 309
Falfurrias, Texas 78355

KFLD
Post Office Box 1006
Floydada, Texas 79235

FKST
Post Office Box 1327
Fort Stockton, Texas 79735

KGBC
Post Office Box 1138
Galveston, Texas 77551

KGTN
Post Office Box 100
Georgetown, Texas 78626

KCTI
Post Office Box 158
Gonzales, Texas 78629

KGBT
Drawer 711
Harlingen, Texas 78551

KPAN
Drawer 1757
Hereford, Texas 79045

KAML
Post Office Box 990
Kenedy-Karnes, Texas 78119

KPET
Post Office Box 30
Lamesa, Texas 79331

KGNS
Post Office Box 2085
Laredo, Texas 78041

KVOZ
Box 1638 - Station 1
Laredo, Texas 78041

KZZN
Post Office Box 192
Littlefield, Texas 79339

KLFB
Box 5697, 2700 Marshall
Lubbock, Texas

KWFA
Post Office Box 787
Merkel, Texas

KAMY
Post Office Box 897
McCamey, Texas 79752

KJBC
South Lamesa Road
Midland, Texas 79701

KIRT
Post Office Box 985
Mission, Texas 78572

KRAN
Post Office Box 487
Morton, Texas 79346

KMUL
700 West Eighth Street
Post Office Box 486
Muleshoe, Texas 79347

KGNB
Post Office Box 593
New Braunfels, Texas 78130

KOYL
4000 Rasco Avenue
Odessa, Texas 79762

TEXAS (continued)

KLVL
2903 Canal Street
Pasadena, Texas

KVWG
Post Office Box 938
Pearsall, Texas 78061

KIUN
Post Office Box 469
Pecos, Texas 79772

KGUL
Post Office Box 386
Port LaVaca, Texas 77979

KPOS
Post Office Box 820
Post, Texas 79356

KCLR
Post Office Box 7
Ralls, Texas 79357

KSOX
Post Office Box 1250
Raymondville, Texas 78550

KFRD
Post Office Box 8320
Rosenburg-Richmond, Texas 77471

KPEP
Post Office Box 1350
San Angelo, Texas 76901

KTEO
1013 West Beaurega Road
San Angelo, Texas 76902

KEDA
226 ½ Dolorosa Street
San Antonio, Texas 78205

KCOR
111 Martinez Street
San Antonio, Texas 78204

KLRN/TV
Institute of Texan Cultures
Building
San Antonio, Texas

KUKA
501 West Quincy Street
San Antonio, Texas 78212

KWEX/TV
111 Martinez Street
Post Office Box 9225
San Antonio, Texas 78204

KTFO
Post Office Box 308
Seminole, Texas 79360

KKAS
Post Office Box 455
Silsbee, Texas 77656

KDWT
Post Office Box 1205
Stanford, Texas 79553

KTAE
Post Office Box 1160
Taylor, Texas 79553

KTER
Post Office Box 2279
Texas City, Texas 77591

KTLW
Post Office Box 220
Terrell, Texas 75160

KTUE
Post Office Box 169
Tulia, Texas 79088

KVOU
Post Office Box 758
Uvalde, Texas 78801

TEXAS (continued)

KVWC
Post Office Box 1419
Vernon, Texas 76384

KRGV
Post Office Box 626
Weslaco, Texas 78596

APPENDIX E

HISTORICAL MONUMENTS OF CALIFORNIA

The historical monuments of California include seventeen articles pertaining to early California history and culture dating from the time of the Spanish Don and Mexican Ranchero to the early American occupation, control and restoration.

LOS COCHES RANCHO

FREMONT'S TROOPS, STAGE COACH PASSENGERS FOUND MONTEREY COUNTY ADOBE A HAVEN

A two-story, adobe and wood building in Southern Monterey County has filled many roles in its colorful 122-year history.

Known as Los Coches Rancho and Richardson Adobe, this one-time stage coach stop is now a wayside park along a busy freeway. Located one mile south of Soledad on Highway 101, at its intersection with the road to Arroyo Seco, it is a curious link to California's Mexican period.

The story of Los Coches Rancho begins in 1841 when Mexican Governor Juan B. Alvarado granted 8,994 acres to María Josefa Soberanes, the beautiful daughter of a distinguished Monterey family.

Her father, Feliciano, and her uncle, Mariano Soberanes, were the recipients of other extensive land grants from Governors Arguello, Figueroa and Pío Pico. Their father, José María Soberanes, was only 16 when he accompanied Don Gaspar de Portola on his famous trek to San Francisco Bay in 1769.

Given Large Grant

As José rode through the beautiful Salinas Valley he dreamed of some day returning there and living the life of a ranchero. He mustered out of service in 1795 and with his father-in-law, Joaquín Castro, received the 8,446-acre Rancho Buena Vista, one of the first large grants in the Mission Soledad area. Young Soberanes worked hard but died before he could prove title to all the land.

His widow moved to Monterey and a few years later their son, Feliciano, took over in the valley. By 1841 other grants had given the family 22,000 acres, which in later years were increased to 115,000 acres.

In 1839 María Josefa Soberanes married William Brunner Richardson, a hard-working tailor who had come from Baltimore, Maryland, seven years before. The adobe was built in 1843 with wooden additions being made in 1848. It still stands despite the relatively crude building techniques of that era.

For six months in 1846-47, Captain John C. Fremont camped on the Richardson ranch property and incurred a bill with the owner for oxen, food and clothing. This $580 debt of the United States Army has never been paid. William Richardson served with Fremont's forces for a time before settling down as a rancher at Los Coches.

20 year Heyday

The ranch enjoyed its heyday between 1848 and 1868. For the first six years of that period it was a step on the San Juan-Soledad stage and from 1854 to 1868 it served passengers and employees of the Bixby Overland Stage, running between San Francisco and Los Angeles. William Richardson was postmaster at the stop.

The property was acquired by David Jacks in 1865. His daughter, the late Margaret Jacks, donated the adobe and 10 acres to the State in 1958. Mrs. Adeline Richardson O'Brien, of Oakland, granddaughter of William B. Richardson, donated a marker and has been a leader in seeking to reopen the adobe as a museum. The Division of Beaches and Parks maintains the wayside stop and historical monument. A plaque has been placed at the adobe by the California State Park Commission with Mrs. O'Brien as sponsor.

LOS ANGELES BIRTHPLACE REBUILT

OLD PLAZA ONCE THE HUB OF "THE CITY OF THE ANGELS"

"El Pueblo De Nuestra Señora la Reina de Los Angeles"

Few Americans would recognize this lengthy, but beautiful, designation as the original name of the largest American city geographically, and the third most heavily populated.

The exact date of the founding of Los Angeles, "City of Our Lady Queen of the Angels" is uncertain. But most historians agree that it probably occurred September 4, 1781, when a small band of Spanish soldiers, Franciscan Friars and 11 families, headed by Governor Felipe de Neve, marched from Misión San Gabriel to found a new settlement nine miles away.

Don Felipe de Neve, as governor of the Province of California, was acting on behalf of King Carlos Third of Spain when he established the Pueblo. The original plaza was at Zanja Madre (Mother Ditch) through which irrigation water flowed from Río Porcioncula. Now the Los Angeles River, the stream's original name meant "The Little Portion" and was the designation of the home of St. Francis of Assisi. The Portola Expedition had camped along the river and gave it this name on August 2, 1769.

The 44 original settlers around the Plaza were a foot-sore, homesick band and not the sturdy type de Neve would have preferred as farmers. A chapel was erected in 1784 and by 1800 there were 30 small adobes within the pueblo walls.

ORIGINAL SITE FLOODED

The river overflowed its banks that year and the settlers moved to higher ground and the site of today's plaza.

A permanent church, begun in 1814 and dedicated in 1822, replaced the chapel and is the oldest structure in Los Angeles. The oldest residence in the city is the adobe built on nearby Olvera Street in 1818 by Don Francisco Avila, two years before Spain yielded California to Mexico.

The Old Plaza witnessed ceremonies in 1845 by which Los Angeles replaced Monterey as capital of Alta California, a year before the United States took over the territory.

With the formation of Los Angeles County on February 18, 1850, and the City of Los Angeles on April 4 of that year, the Plaza became a busy center of activity. For years it was known as Sonora Town.

Until it was torn down several years ago, the Lugo Adobe on the west side of the Plaza was the only two-story adobe in Los Angeles. Built before 1840 by Vincent Lugo, it once housed St. Vincent's College (now Loyola University), first college in Southern California.

PIO PICO BUILDS ORNATE HOTEL

Pío Pico, last Mexican governor of California, built a hotel on the Plaza in 1869. This three story building had 82 rooms and 21 parlors. Its several bathrooms and other ornate features made it the swankiest address south of San Francisco in the seventies.

As the city grew, its commercial, industrial and residential hubs shifted and the Plaza declined.

On April 1, 1953, the Plaza was designated as a State Historical Monument. More than $2,400,000 has been appropriated by the state, county and city for restoration. The Old Plaza Fire House and Masonic Temple have been rebuilt while the Old Pico House, Merced Theater, Avila Adobe and other buildings are being restored. A graceful Mexican kiosk has been erected in the center of the Plaza.

One of the most interesting sections of Old Sonora Town is Olvera Street which is crowded with interesting shops and restaurants dispensing colorful Mexican goods and food.

LA PURISIMA MISSION

LOMPOC CENTER HAD A SAD HISTORY

Of all the 21 Spanish Missions that were strung like a giant rosary from San Diego to Sonoma none has undergone a more complete restoration than La Purísima Concepción near Lompoc in Santa Barbara County.

Foredoomed to failure despite heroic sacrifices by the Francisco Padres, it was the 11th of the missions along El Camino Reál. Founded December 8, 1787, it was named Misión La Concepción Purísima de María Santísima in honor of the Feast of the Immaculate Conception of the Most Holy Mary.

Accompanied by a military guard, Father Fermin de Lausen set out from Santa Barbara 50 miles away to make the foundation. He selected a sheltered site near a stream overlooking a wide plain with timbered mountains in the rear. The Indians had called the rich and fertile valley Álgsacupi.

Actual construction began in the spring and the padres labored hard at erecting buildings and teaching the natives. Existing records tell a fascinating story of the slow but steady increase in neophytes, who numbered more than 1,500 in 1804.

Relocated After Quakes

On the morning of December 8, 1812, the 25th anniversary of its founding, the first of a series of violent earthquakes shook the area. Thirteen days later the mission was in ruins. The administrator, Father Mariano Payeras, a Majorcan who understood the Indian dialects, relocated the mission on its present site four miles northeast of the Santa Ines River.

Father Payeras, who became president of all the California missions, led his faithful band of Indians in a remarkable development at the new site. Large herds of sheep and cattle grazed on the 15,000 acres. An intricate water system, forerunner of many California irrigation projects, carried water from three springs through tile pipe and tile-lined aqueducts for a mile to the grain and vegetable crops and for service at the mission.

Droughts, fire, frosts, floods, disease and even an uprising by the Indians plagued La Purísima. Notwithstanding difficulties, the new adobe and tile church was completed in 1818. Ranchos extended 14 leagues to the north and south and six leagues east and west. In 1821 these produced 8,000 bushels of wheat, barley and corn. One hundred thousand pounds of tallow were sold. Between 1822 and 1827 the mission furnished Santa Barbara Presidio with $13,000 worth of supplies.

Father Payeras died April 28, 1823, at 54 without seeing his mission completed. The work went forward under Father Blas Ordáz. Timbers were cut in the Santa Ines Mountains and floated down the river.

The well-built church was dedicated October 4, 1825, one of 13 buildings at the new site.

Secularization Brings Decay

In 1834, by decree of the Mexican Governor, Purísima, along with all the other missions was secularized and began a sad, slow decay. On December 4, 1845 Governor Pío Pico sold the buildings and 15,000 acres to Don Juan Templo of Los Angeles for $1,110. By 1903 the land and ruined buildings were purchased by the Union Oil Company and eventually turned over to Santa Barbara County for restoration.

A joint restoration effort involving the Civilian Conservation Corps, National Park Service, California Division of Beaches and Parks, the Franciscan Order and a citizens' group brought the mission and 966 surrounding acres back to most of its original form. The colorful mission garden has something blooming throughout the year.

Operated by the Division of Beaches and Parks, the mission is opened seven days a week from 9 to 5 p.m.

PIO PICO MANSION

WHITTIER HOME RECALLS LAST MEXICAN GOVERNOR

The colorful career of Pío de Jesús Pico, last Mexican governor of California, spanned 93 turbulent years from the height of the mission period until almost the close of the nineteenth century.

His vigorous life included revolutionary campaigns against Governors Manuel Victoria and Manuel Micheltorena, brief opposition to the coming of the Americans, a career as Los Angeles businessman and councilman and finally an impoverished old age. Pico was born May 5, 1801, at San Gabriel Misión, Los Angeles County, where his father was a soldier. The latter died when Pío was still quite young and the boy operated a store to support his large family.

Early Rebellious Spirit

As a young man he watched a military court attempt to try a private citizen. The defendant maintained that the military lacked jurisdiction, a radical viewpoint at the time. Infected by his courage, Pico expressed his sympathy and was jailed by the comandante.

In 1826 Pico became vocal in the "diputación," an advisory council to the governor. In 1829 he obtained his first land grant, the 8,922-acre Rancho Jamul, upon which he built what was to become a substantial Southern California land empire.

Two years later, Pico led the first of several revolutionary maneuvers. Governor Manuel Victoria brought an army down from Monterey to crush the young rebel chief. Although Pico did not fight with his troops, they managed to win and pave the way for their leader to become governor for the first of two periods. The first of these in 1832-33 lasted only three months. In 1838 he attempted unsuccessfully to unseat Governor Alvarado but on February 20, 1845, he defeated the forces of Governor Micheltorena at Cahuenga Pass, and he again became governor, this time for 10 months.

While governor, Pico presided over the secularization of many of the missions. He granted large land areas to his brother, Andres, and some friends. Later the United States government refused to honor these grants.

Pico went to Mexico in 1846 to seek financial help. A few months after the signing of the treaty of Guadalupe Hidalgo, by which California was ceded to the United States, Pico returned to become a loyal American and a successful businessman in Los Angeles.

Between August, 1850 and March of 1852 he paid $4,642 to the children of Juan Crispin Pérez for 8,000 acres surrounding the mansion he built on the San Gabriel River.

This was Pico's favorite home place and it was his last possession in Los Angeles County. Unable to compete with American business methods, he became involved in a mortgage deal and was reduced from a wealthy man to a pauper.

Mansion on Maps

Survey maps provide the earliest glimpses of the Pío Pico mansion. An 1862 map of Los Nietos Township includes the mansion in distinctive outline and subsequent maps over the next 17 years show the irregular L-shaped structure.

The 1883-84 flooding of the San Gabriel River destroyed the adobe. Pío Pico built the present "casa" immediately thereafter. It was the scene of gracious hospitality during the years Pico lived there and even after he lost his fortune he was a gracious host. In 1891, three years before his death, he departed from El Ranchito for the last time.

Efforts to restore Pico's Mansion began in 1906 when the Governor Pico Museum and Historical Society of Whittier and the Landmarks Club were formed. Many needed repairs were made and the property finally was turned over to the California Division of Beaches and Parks. Operated by the latter agency, it is opened daily except Monday and Tuesday. It is located at 6003 Pioneer Boulevard.

HEARST'S SAN SIMEON

$30 MILLION CASTLE, FILLED WITH ART OBJECTS, OPEN TO PUBLIC

When mining tycoon George Hearst purchased 40,000 acres for $30,000 for a cattle operation in the San Lucia Mountains in 1865, he paved the way for the construction years later of one of the world's most grandiose private residences.

Built at a reputed cost of $30 million by Senator Hearst's son, Publisher William Randolph Hearst, La Casa Grande contains thousands of irreplaceable art objects, some of which date back before Christ.

Formerly accessible only to invited guests, the Hearst Castle and 123 surrounding acres were deeded to the State of California in 1958. Travelers, who once could get no closer view than through a coin-in-the-slot telescope in the seaside village of San Simeon, may now tour this State Historical Monument.

It is difficult to avoid superlatives in describing the 100-room main house with its lofty Spanish towers, magnificent Italian gardens and Greco-Roman temple and pool. Three guesthouses, La Casa del Mar, La Casa del Monte and La Casa del Sol, like the more imposing La Casa Grande, are lavishly furnished with centuries-old tapestries, Roman pillars of marble, Venetian settees, Moorish tiles and Persian vases.

HAUNT OF THE FAMOUS

The Assembly Room, where such guests as Winston Churchill, George Bernard Shaw and Calvin Coolidge gathered before dinner, is 86 feet long, 31 feet wide and 23 feet high. Hand-carved Italian church choir stalls form the paneling along the old ivory walls. Four Flemish tapestries, once the pride of the Spanish royal family, depict the history of Scipio, the Roman general who defeated Hannibal. Visitors now may closely examine hand-carved tables, antique settees, rare candelabra, a 16th Century fireplace large enough for a man to stand inside, and elegant rugs.

No less imposing is the Refectory, or dining room, which was Hearst's favorite. The carved ceiling came from a 16th Century Italian monastery while the walls are lined on two sides with ancient choir stalls from a Catalonia cathedral. Colorful festival banners with the crest of noble Siennese families hang high above these carved body rests once used by monks to lean against.

It has been said that Hearst spent a million dollars a year for 50 years combing the world for the treasures of San Simeon. No royal palace ever boasted an outdoor pool as magnificent as the Neptune Pool. White marble faced with verd-antique marble, its pillared colonnade leads to an ancient Greek temple in which is a depiction of Nereids and Neptune.

USED AS A SUMMER RETREAT

The Hearst family began using the ranch as a summer retreat soon after they acquired it. As a boy, William went there when he was not touring Europe or enjoying the social events of his native San Francisco. In 1887 his father gave him the San Francisco Examiner and thus was launghed a vast publishing empire which eventually included 30 newspapers, 15 magazines, 8 radio stations and several film companies.

Hearst began erecting the three guesthouses in 1919 and La Casa Grande in 1922. Despite the efforts of a small army of workers for 28 years the latter was never completely finished. Hearst died in 1951 at 88.

The Hearst San Simeon State Historical Monument is located in San Luis Obispo County, five miles from State Highway 1. It is administered by the Division of Beaches and Parks. Lower floor tours are conducted daily for a fee of $2 for adults and $1 for children 6 to 12, including the bus ride. Upper floor tours are $4 for adults and $2 for children. Reservations for individuals and groups may be arranged by writing the Public Tours Reservation Office, Division of Beaches and Parks, P. O. Box 2390, Sacramento 11. Fees for reserved lower floor tours are $3 for adults and $2 for children 6 to 12 and for reserved upper floor tours, $4 for adults and $2 for children.

THE GUTIERREZ ADOBE

The nine official State Historical Monuments in the City of Monterey represent a varied spectrum of the Mexican and American periods. Casa Gutierrez is now more than a century old and was typical of the homes occupied by the average Monterey citizen about the time California came into the Union.

The two-story adobe and wood building facing on both Calle Principal and Pacific Street, was constructed just before 1849 by Joaquín Gutierrez. He had come to Monterey as a 16-year-old in 1831 from Chile. In the 1840's after duty as a soldier at the Monterey Presidio, he married Josefa Escobar, daughter of Marcelino Escobar, one-time alcalde of Monterey and a wealthy trader.

Monterey Justice of the Peace

Gutierrez served as a Justice of the Peace early in his career and at one time owned Rancho El Poterero de San Carlos, a large Mexican land grant in Carmel Valley. He and his wife built the adobe, reared their 15 children there and the family occupied the building until around 1900.

Some published references claim that the building was once used as a headquarters by Lt. Col. Nicholas Gutierrez, while twice serving as governor of California under the Mexican regime. Although Nicholas and Joaquín might have been distantly related, it is unlikely that Governor Gutierrez ever occupied the premises at 590 Calle Principal.

An 1849 map of Monterey lists the adobe as the property of Jacob Leese, a brother-in-law of General Mariano G. Vallejo. Just prior to that time Leese had traded some property in San Francisco for buildings owned by Thomas Larkin in Monterey, and the Gutierrez property may have been involved. The 1852 Monterey assessment rolls listed Joaquín and Josefa Gutierrez as owners.

Saved by Monterey Foundation

Sixteen years ago the Monterey Foundation, a nonprofit organization dedicated to preserving historic edifices, purchased the adobe when it was threatened with destruction. The foundation did some restoration work and in 1954 sold it to the State Division of Beaches and Parks. Leased as a concession for a European style coffee house, visitors are welcomed by David Walton, the proprietor.

A second adobe which adjoins it at 580 Calle Principal is occupied by an interior decorator. This building once was the home of one of the Gutierrez children, Mrs. John W. Miller, and the buildings have a common connecting wall.

Gutted by fire in 1963, efforts have been made to retain the appearance and nature of the original building. Fifth and sixth generations of the Gutierrez family reside in the Monterey Peninsula area.

LOS ENCINOS

EARLY SAN FERNANDO RANCH FED BY WARM SPRINGS

One of the most significant ventures in the history of early California was the "party of discovery" which Father Junípero Serra sent north from San Diego to find a coastal trail to Monterey Bay in 1769.

Headed by Don Gaspar de Portola, the party learned much about the unexplored mountains and valleys as they pushed over land to found a second mission. Among their discoveries was the San Fernando Valley and, inadvertently, California petroleum.

After pausing briefly in what is now Los Angeles, the party arrived at the foot of the Santa Monica Mountains on August 5. They were probably still stained and smelling of tar after almost foundering the previous day in an oily marsh which today is known as La Brea Tar Pits. The diary of Father Juan Crespi, Portola's journalist, mentioned that "a certain substance like pitch steamed and bubbled on the ground," the first notice anyone took of California's fabulous black gold.

GREETED BY FRIENDLY NATIVES

Moving up the valley, Father Crespi wrote "we reached a very large pool of fresh water where we met two very large villages of very friendly tractable heathens; the men, women and children must amount to nearly 200 souls... they all stood with basins full of their sorts of pinole-drink and sage tea ready to be given for our refreshment. We drew off a little into the shade of a great white oak tree to make camp and told them to bring it to us at the camp and so they did. On a hot August afternoon it was a pleasant place to stop."

The location is now a part of the Los Encinos State Historical Monument at 16756 Moorpark Street, Encino.

Twenty-eight years later, Francisco Reyes, alcalde (mayor) of the pueblo of Los Angeles, was given the 4,460-acre Encino Rancho by the Franciscan Fathers in exchange for a smaller rancho near San Fernando Mission. A one-room stone hut, which Reyes built as a shelter for his cattlemen at Encino, still stands.

After complaining that Reyes had dealt unjustly with the Indians he employed, the Mission Fathers gave the ranch to three of them. These men eventually sold it to Don Vicente de la Osa who built an adobe in 1849 which still stands. Of mission-type construction, this nine-room structure has walls two-feet thick and outside connecting doors.

De la Osa and his wife, Rita, reared 14 children there and displayed typical Spanish hospitality to travelers passing through the valley.

Rancho Los Encinos became a stage station in 1858 when the Butterfield Stage served both Santa Susana Pass and the Calabasas route of El Camino Real. In 1867 the ranch was sold to James Thompson and two years later to Eugene Garnier. This Frenchman built a two-story limestone house in the provincial architecture of his native land from stone quarried on the ranch.

GUITAR-SHAPED LAKE

Garnier dammed the springs into a lake shaped in the form of a Spanish guitar. The continuous running warm water is still an all-year source for the Los Angeles River.

Several owners possessed the ranch before it was subdivided in 1915. The State of California bought the heart of it in 1949, a five-acre plot which contains the Osa Adobe, Garnier Home, Reyes stone hut, the springs and lake. These buildings are maintained by the Division of Beaches and Parks and open to the public from 10 a.m. to 5 p.m. from Wednesday to Sunday.

CASA SOBERANES

There is a greater concentration of official California Historical Monuments in Monterey than in any other city in the state. Eight of the nine monuments feature the adobe construction so greatly identified with the Mexican and early American periods of California's past.

Outstanding among these tradition-filled buildings is "The House With the Blue Gate." Casa Soberanes at 336 Pacific Street is believed to be 125 years old and is in an excellent state of preservation.

There have been only four owners beginning with its builder Don José Estrada who was commanding officer of the Presidio of Monterey in the 1840's. Estrada sold the two-story residence to Don Feliciano Soberanes, son-in-law of Don Ygnacio Vallejo.

Presented to State

In 1902, the property was sold to Jean Booth, who later married Ruben Luis Serrano, a grandson of Florencio Serrano, Monterey alcalde under Mexican rule. Ownership again changed hands in 1941 when the picturesque adobe was acquired by the late William M. O'Donnell, co-publisher of the Monterey Peninsula Herald and his wife, Mayo Hayes O'Donnell, distinguished California historian.

In June, 1953, Mrs. O'Donnell presented Casa Soberanes to the State of California. She will continue to reside there during her lifetime after which the home and garden will be open to the public under the auspices of the State Division of Beaches and Parks.

The house contains six large rooms and two spacious halls. The cool adobe walls are 33 inches thick and glass in the windows was brought "around the Horn" before the Gold Rush. The original handmade tile and some shakes form the roof covering.

Nationally Known Structure

Often featured in national magazines, the living room has been used as an example of early California adobe construction in the Thorne collection of miniature "Early American Homes" in the Chicago Art Museum. Center point of interest is a functioning fireplace. The mantelpiece and sides are of wood but the many coats of black paint and careful carvings give an impression of metal.

Electricity, modern plumbing and a central heating system were installed many years ago but Mrs. O'Donnell and the prior owner, Mrs. Ruben Serrano, were careful that the addition of comforts and conveniences did not mar the authentic beauty. Except for the elimination of an outside staircase that led to the balcony and bedrooms, few external changes have been made.

The beautifully landscaped grounds remain as they always were. Flower beds are encircled by century-old, sunken glass bottles. All of the doors are handcarved from single pieces of wood and large keys are used on the massive brass locks.

Casa Soberanes is not available for public visiting.

MISSION PADRE

JUNIPERO SERRA LAUNCHED STATE AS FARM, ECONOMIC EMPIRE

It is an interesting commentary on California history that the two men chosen to represent the state in Statuary Hall in the nation's capitol should both be clergymen.

When asked to designate its two most outstanding founding heroes as representatives for this national hall of fame, California chose Father Junípero Serra, founder of the missions, and Reverend Thomas Starr King, a San Francisco minister who helped keep California in the Union during the Civil War.

Frail of body and incredibly humble, Padre Serra founded the first nine missions in a chain of 21 that stretched 600 miles from San Diego to Sonoma. Beloved by the Indian natives, respected by the Spanish military and revered by his Franciscan compatriots, Serra has the distinction of being both a national hero and a candidate for sainthood.

FRAIL AS A CHILD

Miguel José Serra was born of poor but pious parents in Petra, on the Spanish island of Majorca, November 24, 1713. So frail he almost failed to qualify for the novitiate, Serra entered the seminary at 16 with the religious name of Junípero. A scholar who attained a doctorate in Sacred Theology, he became a professor in the National University in 1734.

Eager to win souls in the New World, Father Serra volunteered for mission duty. After service in Puerto Rico, Mexico and Baja California he started north to Upper California. Responding to an order of the King of Spain to secure California against the Russian threat from the North, Serra accompanied Spanish soldiers into San Diego and there founded the first mission, July 16, 1769.

Beset at first by hostile Indians and lacking food and supplies, Serra sailed to Monterey to found a second mission, June 3, 1770. A year later, this was transferred to Carmel and became Serra's headquarters. In steady succession he founded missions at San Antonio (July 14, 1771); at San Gabriel (September 8, 1771); San Luis Obispo (September 1, 1772); San Francisco (October 9, 1776); San Juan Capistrano (November 1, 1776); Santa Clara (January 12, 1777) and San Buenaventura (March 31, 1782) and was authorized to found Santa Barbara in 1784.

TAUGHT INDIANS MANY TRADES

Known affectionately to the Indians as "El Viejo" (the old man) Serra, with the assistance of artisans from Mexico, taught them to make mortar, cement, brick and tile, how to hew stone and timber and fashion iron agricultural instruments and domestic utensils. He taught the natives to work, sing sacred music and to pray. Within the valleys and the sun-swept hills he found only waste and desolation. After 15 years he left bountiful crops and unnumbered flocks and herds.

Life left his pain-wracked body on a board bed in his cell at Carmel, August 28, 1784, at the age of 70. He is buried at the mission there.

He traveled 4,285 miles past the purple lupine and yellow puppies of El Camino Reál. His is a beloved name respected by all.

A simple shaft on Monterey's Pacific Street is the official California Monument that marks Serra's arrival there and the point at which Sebastian Vizcaino came ashore in 1602.

The Serra statue was unveiled in the Capitol in Washington in 1931. A monument is currently being sculptured for the grounds of the State Capitol in Sacramento and should be unveiled and dedicated sometime in 1966.

MONTEREY CUSTOM HOUSE

THREE FLAGS HAVE FLOWN FROM THIS HALLOWED SITE WHERE SLOAT LANDED

Oldest Government Building in California, the Custom House at Monterey, is steeped in the history of three nations: Spain, Mexico and the United States.

It was from the flagpole of this adobe structure that the Stars and Stripes flew when Commodore John Drake Sloat landed there July 7, 1846, with United States Naval forces and took possession in the name of his country.

Near here the Spanish merchant-trader Sebastian Vizcaíno landed in 1602. Seven years earlier a shipmate of Vizcaíno, Sebastian Rodriguez Cermeno, probably became the first white man to see Monterey Bay. Cermeno, a Portuguese who had been in command of the Spanish galleon San Augustín, reached Monterey in December 10, 1595, in a small boat he constructed when the San Augustín was wrecked at Drake's Bay.

SERRA, PORTOLA ARRIVE

Don Gasper de Portola arrived at Monterey Bay the second time on May 24, 1770, and a week later Father Junípero Serra came to start Misión San Carlos.

The exact year in which the original Custom House was built by the Spanish is uncertain. The older portion of the present structure was built by Mexico in 1827 after it had declared its independence from Spain. The American part was built in 1841 and completed early in 1846.

For many years this thick-walled building was the only custom house north of Mexico. All business of a maritime nature involving northern California was conducted there. The first custom house in San Francisco was not opened until 1850.

From 1846 to 1849 the Monterey building was used as a quarters and warehouse for the naval and military forces as well as a port of entry. The shift of trade toward San Francisco began about 1848 but customs were collected at Monterey until about 1867.

Thousands of visitors each year pass through this building on the southeast corner of Alvarado and Scott streets. To even the most casual student of history there are numerous objects of fascination, such as a small cannon from the ship Natalie, which was the Sloop of War Inconstant on which Napoleon escaped from Elba in 1815. The Natalie was wrecked on the Monterey beach in 1834.

MILITARY, SOCIAL CAPITAL

During the Spanish and Mexican periods, Monterey was the military and social capital of Alta California. The port was busy with numerous "Boston Ships" coming around the Horn to trade. When ships were in port the Custom House was the scene of grand fandangos with lanterns slung along the balcony and music provided by piano and guitars.

In 1844 the United States frigate Savannah was at anchor in the Bay of Monterey. Officers from the ship borrowed the Custom House and gave a grand ball to which many of the pretty Spanish young ladies of the area were invited. The American and Mexican colors were interwined to show the harmony between the host and guests but the next year the two nations were at war.

When the government closed the Custom House in the 1860's T. G. Lambert, a sea captain, was placed in charge of it and he cared for it until 1880 when it began to fall into disrepair.

Through the intercession of the Native Sons of the Golden West, title eventually passed from the Federal Government to the State of California. Gradual restoration was carried out and a museum opened there on July 7, 1929, the 83rd anniversary of the Sloat landing.

THREE PERIODS OF HISTORY BLEND AT OLD MISSION TOWN

"At San Juan Bautista there lingers more of the atmosphere of the olden-time than is to be found in any place else in California." Helen Hunt Jackson.

The author of "Ramona" wrote these words years ago but many of the 250,000 persons who visit this mission town and State Historical Monument annually would agree the statement is still true.

Three periods of history - Spanish, Mexican and American - are represented and there is something of interest for even the most casual student.

POPULATION UNCHANGED

Present-day population of the San Benito County town of San Juan Bautista is only slightly more than 1,000, which is what it was at the height of its nineteenth century glory. This lack of metropolitan air emphasizes the community's quaintness.

The San Juan Historical Monument has been operated by the State Department of Natural Resources, Division of Beaches and Parks, since 1933, and consists of five principal buildings facing the old Plaza. Although technically not a part of the Monument, the mission is integrally a part of the Plaza complex.

Misión San Juan Bautista was founded June 24, 1797 and was the scene of one of the most successful efforts by the Franciscan padres to civilize the Indians. The present church was begun in 1803 and completed in 1812. The mission has been in continuous operation and a bell, presented by the King of Spain upon completion of the two large adobe buildings, still summons worshippers. Flowers and fruit trees are descended from plants brought from the Old World.

A small village began to develop around the Misión Plaza and in 1814 a one-story adobe barracks was erected to house a guard of Spanish soldiers. In 1858 Angelo Zanetta added a second story to the building and operated it as a hotel for many years. His cuisine became famous and San Juan Bautista was a stopping place for seven stage lines.

The Castro Adobe, next door to the barracks-hotel building, was built in 1841, during the Mexican period, to provide quarters and an office for the secretary of General José Castro, prefect of the First District.

With the close of the Mexican period, Castro sold the adobe in December, 1848 to Patrick Breen, a survivor of the Donner Party of 1846. The Breen family lived there for many years, becoming prosperous ranchers. A son, James, was the first judge of San Benito County.

LIVERY RELICS ON DISPLAY

An old livery stable holds a fascinating collection of many kinds of horse-drawn equipment. Built in 1874, it was operated in conjunction with the hotel.

Next to the stable is the Zanetta House, built in 1868. Angelo Zanetta had torn down a mission adobe used to house unmarried Indian girls and utilized the good brick for the outer walls to build his home. Zanetta used the first floor as a residence and the upper floor for community dances and festivities.

San Juan Bautista may be reached by turning east of Highway 101 on Highway 156 toward Hollister. Highways 101 and 156 intersect about halfway between Gilroy and Salinas.

The Monument is open every day to the public.

THE SONOMA BARRACKS

BEAR FLAG REVOLT STAGED IN FRONT OF HISTORIC CUARTEL

A twenty-eight-year-old Mexican Army lieutenant and a small band of soldiers departed from the Presidio de San Francisco in December, 1834, on what was to prove one of the most important politico-military expeditions in the history of the Western Hemisphere.

Stalwart military tradition had existed in the family of Mariano Guadalupe Vallejo for more than three centuries. In 1500, one of his ancestors, Admiral Alonzo Vallejo, on orders of Don Francisco Bobadilla, governor of San Domingo, took Christopher Columbus from the New World to Spain in chains. Another ancestor, Don Pedro Vallejo, was at the side of Cortés in his expedition to Mexico in 1519 while Mariano's father, Ignacio Vicente Ferrer Vallejo, a native of Mexico, did Army duty at seven of the California missions founded by Father Serra.

José Figueroa, Mexican Governor of California, feared that the Russians intended to expand their colony at Fort Ross and Bodega to include vast stretches of the American continent. Young Vallejo, then in his fifth year as commander of the Presidio of San Francisco, was chosen to colonize Northern California and was given the title Commandante-General of the Northern Frontier of Alta California.

On June 24, 1835, Vallejo founded the pueblo of Sonoma, where a mission had been established 12 years earlier. He laid out an eight-acre plaza around which were built the commandant's home, a cuartel (or barracks) and the homes of his younger brother, Salvador Vallejo and Jacob P. Leese, a brother-in-law.

FIGUEROA ORDERS RUSSIANS HALTED

A three-part set of orders had been issued to Vallejo at Monterey by General Figueroa. The first of these described the procedures to be followed in laying out the town of Sonoma and the extent of Vallejo's powers. The second directive read, in part, "many are the objectives that the Superior Government has in view; but the principal one is to arrest, as soon as possible, the progress of the Russian settlements of Bodega and Ross, in order to make ineffective all the ulterior designs of that government to ours, which would cause great difficulties to the nation."

Under the heading "very private," a third part of his orders reminded Vallejo of difficulties he faced in colonizing the area, but predicted "posthumous fame" if he succeeded.

The two-story redwood, adobe and brick barracks were built between 1839 and 1841. Mexican troops garrisoned here drilled in the Plaza until 1846. Land was granted by Vallejo to a number of Americans emanating from Sonoma.

It soon became apparent that the Russians had lost any opportunity to colonize and on December 12, 1841, Captain John A. Sutter purchased the Russians' property.

BEAR REVOLT SHORT-LIVED

On June 14, a group of the American settlers seized the barracks and raised the Bear Flag from the flagpole. The short-lived revolt against Mexico ended July 9, 1846, when United States Army Lieutenant Joseph Warren Revere, a grandson of Paul Revere, raised the American flag on the same staff.

The United States military remained in Sonoma until 1852 after which the historic pueblo garrison became the first Sonoma County courthouse. In the 1860's Vallejo used the lower floor of the building for a wine cellar and Solomon Schocken, who had purchased the nearby mission, operated a general store there in the 1880's. The State Division of Beaches and Parks has had title to the building since 1958 and plans to open it eventually for public tours.

It is appropriate, in view of the centuries-long Vallejo family military tradition, that a nuclear submarine bearing the name of Mariano G. Vallejo will be commissioned by the United States Navy next year, and that it is being built at Mare Island in a city bearing the General's name.

SANTA CRUZ

By the autumn of 1791 Spanish military and religious centers dotted the California coast from San Diego to San Francisco.

The flag of King Carlos IV flew proudly from many staffs signifying complete control of the land by Spain.

Five years earlier Father Francisco Palou convinced his superior, the saintly Father Junípero Serra, that the twelfth mission in the California chain should be established near the present city of Santa Cruz on Northern Monterey Bay.

On Sunday, September 25, 1791, Father Fermin Francisco de Lausen, successor to Serra as head of the missions, founded Misión La Exaltación de la Santa Cruz (The Exaltation of the Holy Cross).

AIDED BY OTHER MISSIONS

With donations of horses, cows, oxen, mules, sheep and two bushels of barley for seed sent from the missions at San Francisco, Carmel and Santa Clara, the Franciscans began patiently aiding Indians.

The establishment was found to be too close to the San Lorenzo River and it was moved to higher ground. The first stone of Misión Santa Cruz was laid February 27, 1792, and the complete structure dedicated in the spring of 1794.

Built on a mesa above the river, the church was 112 feet long, 29 feet wide, 25 feet high with walls five feet thick. The vaulted roof was first covered with thatch and later recovered with tile. The chapel took 14 months to build and was dedicated May 10, 1794.

Santa Cruz was one of the loveliest cities of all the Franciscan stations in California. The soil was fertile and the climate ideal, but hope of a large and prosperous mission was never fully realized.

Activity increased with the building of a flour mill and granary and a house for looms. The last two sides of the mission building were completed in 1795. The Indians were not warlike and no wall was ever built around the mission.

The stumbling block was Villa Branciforte. This community, named for Miguel de la Grua Talamenca Marqúes de Branciforte, Viceroy of Mexico, was established to gratify his conceit and was created over the protests of the Franciscans. This pueblo was built contrary to the royal decrees which forbade white settlers within a league of an Indian mission.

ENFORCED SELF-GOVERNMENT FAILS

Branciforte was settled largely by undesirables, mostly convicts deported for that purpose from Guadalajara, Mexico. They had been told tall tales of the wealth of California. The attempt by Governor Don Diego de Borica to force self-government on the Indians at Santa Cruz failed as it did at San Jose and Los Angeles.

In January, 1798 Father Manuel Fernandez wrote "everything was in a bad way; 189 neophytes had deserted, leaving only 30 to 40 to do all the work; that the land was overflowed and only half the planting done; that the livestock were dying; that a dead whale on the beach was attracting an unusual number of wolves and bears and that the establishment of the Villa Branciforte added to the general despondency."

The notorious Argentine privateer Hypolito Bouchard appeared off Monterey Bay on November 20, 1818 with two vessels. The mission superior, Father Albes, fled in fear to Santa Clara. When he returned he learned that although the pirates had not attacked, people from Branciforte had stolen some mission property.

The mission was secularized by Governor Figueroa in 1834 and earthquakes in 1840 and 1857 destroyed the building and its treasures and possessions disappeared. In 1858 a parish church was erected and a more modern one in 1889.

In 1931 a replica of the mission was built 75 yards from the original site.

GENERAL VALLEJO'S HOME

General Mariano Guadalupe Vallejo played a significant and many-sided role in the affairs of Northern California during the 83 years of his busy and rewarding lifetime.

Born in Monterey July 4, 1807, he was the son of Don Ignacio Vicente Ferrer Vallejo, native of Las Cañadas, of the state of Jalisco, Mexico, who came to California as a member of the expedition of Captain Fernando de Rivera y Moncada in 1774.

A good student and an avid reader, Mariano Vallejo became a cadet in the Monterey Company of the Mexican Army and secretary of Governor Luis Arguello at the age of 16. In 1831, while only 24, he was placed in charge of the Presidio de San Francisco and for the next five years helped to organize the first town government for San Francisco.

YOUNG LIEUTENANT CHOSEN

The presence of the Russian colony at Fort Ross posed a threat to Mexico's role in California at that time. In 1835 Governor José Figueroa selected young Lieutenant Vallejo to command a group of soldiers at Sonoma as a buffer against the Russians to the north.

Vallejo held the joint title of Military Commander and Director of Colonization on the Northern Frontier. He laid out the largest plaza in all California and made this the center of the town of Sonoma. His orders directed him to preside over the secularization of San Francisco Solano Mission, the only one of California's 21 missions established under Mexican rule.

In this latter assignment he attempted to be as humane as possible. He allotted portions of the mission lands and cattle to the Indian neophytes and launched them as independent ranchers.

A section of Solano County, 80,000-acre Rancho Soscol, was granted to Vallejo in March, 1843 by Governor Micheltorena. His Rancho Petaluma, consisting of 66,622 acres, was granted to him in two parcels, one section in 1834 by Governor Figueroa and the other in 1844 by Governor Micheltorena. At Rancho Petaluma he conducted a vast operation, involving the growing of grains, fruits and vegetables. Hides and tallow were produced abundantly and the Indians worked the fields and rode as vaqueros.

Vallejo's first home in Sonoma, the Casa Grande, faced the plaza and was built in 1835. His second home, Lachryma Montis (Latin for "Tear of the Mountain") was built a mile northwest of the plaza. The site was chosen for the abundant spring on the mountainside which developed his estate of some 300 acres into a show place of California. Here he lived for almost 40 years and upon his death in 1890 he was buried on an eminence overlooking his estate.

Although Vallejo was loyal to his Mexican superiors, he was beset by dissentions among his own people and by agents of foreign governments who wanted to get a foothold in California.

On the morning of June 14, 1846, 33 American settlers on the suggestion of Captain Fremont made a political prisoner of Vallejo. The group known as the Bear Flaggers seemed totally unaware that Vallejo had advocated ten weeks before the annexation of California to the United States. They kept him a prisoner at Sutter's Fort 48 days, 23 while the Bear flag was flying and 25 under the American flag during the military occupation. On July 7 the American Flag was raised in Monterey and on the 9th at San Francisco and Sonoma by the American officials. Orders were given for Vallejo's release and he was freed August 2, 1846.

EMBRACED UNITED STATES CAUSE

Vallejo gladly embraced the cause of the United States. He served as one of the eight California members to the Constitutional Convention in Monterey in September, 1849 and was the first State Senator from Sonoma County. Through his efforts the State Capital was located from 1851 to 1853 in Vallejo, a city named for him.

Lachryma Montis, located at West Spain Street and Third Street West in Sonoma, is open to the public from 10 to 5 daily under the auspices of the California Division of Beaches and Parks.

PETALUMA ADOBE

Of all the pioneers who left their imprint on California, none was more beneficent than General Mariano Guadalupe Vallejo. Previous chapters describe the remarkable career of this humane man. This article deals with his dream of a ranching empire at Petaluma.

The Mexican Government, which Vallejo had served faithfully as an Army officer and civil official, conveyed to him title to 66,622 acres of the original Petaluma Rancho. This came in separate grants by Governor José Figueroa in 1834 and Governor Manuel Micheltorena in 1844.

Concerned with encroachment of a Russian colony at Fort Ross, Figueroa had selected young Lieutenant Vallejo to be military commander and director of colonization on the northern frontier. In an effort to build a buffer against the Czar's colonists, Vallejo established headquarters at Sonoma and a vast farming operation at Petaluma.

LARGEST ADOBE BUILDING

Hub of this agricultural venture was probably the largest adobe structure ever erected in California. Begun in the late 1830's, it was under construction for four years and cost $80,000. The two-story building originally was about 200 feet square. The two to four foot-wide adobe walls were covered with mud plaster and whitewashed with lime made of sea shells.

Wide, wooden balconies and an overhanging roof protected the walls against damage by rain. Iron bars and heavy shuttered windows were made to close in case of an attack by Indians. Such assaults never occurred since friendly natives were happy to work for Salvador Vallejo, Mariano's younger brother, first manager of the operation.

No large nails were available, so the rough redwood joists and rafters were secured with great wooden pegs. Smaller pegs held together door and window frames and the lighter woodwork. Square, hand wrought nails were also used.

A large tannery made the shoes for soldiers and vaqueros. A blacksmith shop produced spurs, tools and other scarce metal items. Vines transplanted from San Rafael Misión produced succulent grapes.

Within 10 years Vallejo's livestock included 10,000 head of cattle and 3,000 sheep. One fourth of the herd was slaughtered each year to provide from $15,000 to $18,000 from hides and tallow.

SUMMER A GAY TIME

Vallejo brought his family to the hacienda from Sonoma every summer to lead a gay fiesta at sheep-shearing time.

A thorough gentleman, Vallejo was beloved by his employees and associates. He entertained visiting military officials and supplied horses and cattle for new settlers. Among those he befriended was Lilburn W. Boggs, former governor of Missouri and first Sonoma postmaster. The Boggs family traveled part of the way west with the Donner Party and were sheltered at Petaluma for months by the kindly Vallejo.

Had Vallejo been more of a businessman and less of a public spirited citizen, his Petaluma project would have succeeded. He sold the adobe and adjoining land to William H. Whiteside in 1857. Two years later it was sold to William D. Bliss who partially restored it.

The Native Sons of the Golden West acquired the property in 1910 and after doing additional restoration work transferred title to the State in 1950.

In 1880, at the age of 73, Vallejo paid his first visit to the crumbling building in 30 years. "It's a sad memory," he wrote to a son, "but one bows to that which says that 'all is perishable in the world.' I compare that old relic with myself and the comparison is an exact one, ruins and dilapidation. What a difference between then and now. Then youth, strength and riches; now age and poverty."

Now under the care of the Division of Beaches and Parks, Petaluma Adobe is open to visitors daily from 10 a.m. to 5 p.m.

HISTORY-FILLED SPOT IS SECOND LARGEST ISLAND IN SAN FRANCISCO BAY

The second largest island in San Francisco Gay is a 640-acre hilly terrain which is both a State Park and an official California Historical Monument.

Known familiarly as Angel Island, it was named "Isla de Nuestra Señora de Los Angeles" in honor of the Virgin Mary by Don Juan de Ayala in 1775, six years before the City of Los Angeles was given a similar name. Lieutenant de Ayala used its most sheltered cove as an anchorage for his Spanish packet, San Carlos, for 40 days while he explored and charted every stretch of the bay.

The one-square mile island has served many purposes since the San Carlos, which was probably the first ship to enter the Golden Gate, first dropped anchor there. Early explorers swore that ghosts walked its moonlit paths. In turn it became a cattle ranch, operated by Antonio María Osio under grant from Mexican Governor Alvarado, prison, immigration station, a United States Public Health quarantine station, a fortified harbor defense installation, an Army fort and overseas military staging area, NIKE missile defense center and since 1962 a recreation area with great potential for public service. The Coast Guard maintains two lighthouses and a small station there, at one of which is a large bell that is the oldest fog warning device on the bay.

MANY QUARANTINE FACILITIES

In 1888 Congress appropriated $103,000 to construct a quarantine station there and by 1893 the Public Health Service had built an administration building, detention barracks for 500, hospital, laboratory and disinfecting plant. The USS Omaha, borrowed from the Navy in 1893, was fitted out as a detention ship and anchored in Hospital Cove until it was condemned in 1914.

The Army's Camp Reynolds consisted of two sections, the West and East garrisons, which played important roles in West Coast defenses through four wars. Today scores of old buildings deteriorate in these areas. Army installations were maintained there from 1863 to 1946 and from 1954 to 1962. The remains of 131 soldiers and civilians were removed from the island to Golden Gate National Cemetery in 1947.

The most famous of many duels fought on Angel Island at Fort McDowell resulted in the death of a young state senator, William Ferguson, at the hands of his friend, George P. Johnson, over the slavery question on August 21, 1858. Johnson, who as an assemblyman had advocated more severe penalties for dueling, sobbed as he held the dying Ferguson in his arms.

PEAK HONORS MRS. LIVERMORE

Largely a block of sandstone, Angel Island rises to a height of 776 feet and commands remarkable views in every direction. Its highest peak, long known as Mount Ida, has been renamed Mount Caroline Livermore in tribute to the distinguished Marin County resident who, with others, helped to create it as a State Park.

There is evidence that the island was once occupied by Indians. Four large shell mounds have been discovered, indicating that these were from the coast Miwok tribe, and an archaeological survey is now being made to determine the extent of Indian activity.

The State Division of Beaches and Parks obtained title to the island from the federal government in several stages. Although it has an eventual plan for complete development, the Department must limit visitors for the present to an area on the Northwest side, because of fire hazards created by decrepit Army frame buildings.

Access to Angel Island may be made only by boat. The Angel Island State Park Ferry operates on weekends and holidays from Tiburon, seven-tenths of a mile away, at a round-trip fee of $1.50 for adults and 75 cents for children. Tour boats travel daily in the summer from San Francisco's Fisherman's Wharf.

THE BATTLE OF SAN PASQUAL

BLOODIEST ENCOUNTER OF UNITED STATES-CALIFORNIA WAR

The only state historical monument south of Los Angeles commemorates the brief, but bloody Battle of San Pasqual. There, 118 years ago, in a little valley 35 miles northeast of San Diego, weary, poorly-mounted United States troops engaged California caballeros in one of the final encounters of the Mexican war.

When war was declared in 1846, American strategy included offensives on several fronts. Brig. Gen. Stephen Watts Kearny was ordered to take charge of the Army of the West. He started from Fort Leavenworth, Kansas, and invaded New Mexico where he captured Santa Fe and established American control there.

MEETS KIT CARSON

Kearny set out from Santa Fe for California on September 25 with a battalion of dragoons, mounted rangers and a small artillery component. On October 6 he met Kit Carson carrying dispatches from Commodore Robert F. Stockton, United States naval commander in California.

Kearny learned that the conquest of California was complete. He took charge of Stockton's dispatches and ordered Carson to accompany him as a scout. Two hundred of Kearny's 300 dragoons were ordered back to Santa Fe and Kearny and the others began the long, slow journey to California. Desert winds and heat caused the abandonment of wagons. Mules served both as pack animals and mounts.

By the time the Colorado River was reached on November 22 many of the bedraggled men were reduced to marching on foot. A Mexican was encountered who bore letters telling of a counter-attack against Los Angeles and the possession of much of the province by Californians under Governor José María Flores. Horses captured from the Mexicans replaced the mules but they were so wild they were almost unmanageable.

Grimly, Kearny stirred his men to greater speed. Word was sent to Commodore Stockton at San Diego who dispatched a party of 35 marines which reinforced Kearny's band on December 5.

At daybreak on December 6, at the Indian village of San Pasqual, General Kearny's troops - having marched from Kansas almost to within sight of the Pacific without firing a shot at an armed enemy had their first fight.

The Americans encountered 70 to 75 Californios under General Andrés Pico in a battle that lasted only a few minutes but which made up in intensity what it lacked in size of force or planning. The Yankees were tired and badly mounted and handicapped by rain in the use of their arms. The Californios rode well-trained, fresh mounts and bore long lances. It was cavalry sabres and clubbed muskets against lances in what proved to be the hardest fought of any skirmish during the American occupation of California.

UNABLE TO PURSUE

The Californios withdrew but Kearny's tired force was unable to pursue them. The General was lanced in an arm and his casualties were 18 dead and 16 wounded. Enroute to San Diego, Kearny again encountered Pico and survived the attack. On December 11, a relief column of sailors and marines met the tattered, starving band with food and clothing after Carson, Navy Lieutenant Edward F. Beale and an Indian had slipped through the enemy line to summon help.

Was the action at San Pasqual a victory for the United States forces or the Californios? The outcome has often been debated by historians. The Americans remained on the field after each skirmish while the Californios withdrew, but Kearny's dragoons were so roughly assaulted they were in no position to pursue their advantage.

While military students might disagree on which side deserved the higher acclaim all agree both forces gave an exhibition of bravery and determination.

APPENDIX F

CORRECTIONS AND NOTES REGARDING ARTICLES

FROM *LANDMARKS OF RIVERSIDE*

Please Note:

Since the initial publication of *Landmarks of Riverside*, further research and editing of the stories have been done by its author, Tom Patterson. Because of pressing time and lacking of adequate funds in reprinting a large number of stories with necessary corrections, it would be practical and proper for the teacher to utilize these pages in clarifying to students these revisions. It is the hope of the staff of the Mexican-American Project that class sets with revisions might be made available quite readily to every class involved in the teaching of Mexican-American history. (These corrections are to be read into the book itself, and not into this work.)

Revisions:

Page 19.	The adobe faced the river, rather than the north side of Mission Boulevard.
Page 19.	Fremont was in California in 1846, rather than "reached California."
Pages 19-20.	B. D. Wilson was an early Los Angeles mayor of Anglo background rather than "first American mayor."
Page 19.	It might be noted that both Wilson and Robidoux had been living for some years in New Mexico and that both felt it necessary to leave there because of political troubles based on rumors of a Texas invasion of New Mexico.
Page 23.	The adobe portion of the Parks house on 34th St. in Rubidoux was probably built in 1868. There is no direct evidence of the age of other adobes, except a church and the Jensen Agua Mansa adobe, which have since disappeared.
Page 24.	The church was built in 1853, not 1851.
Page 25.	The kilns have since deteriorated badly.

Pages 26-27. Court testimony in the 1880's says the little plaza was 1000 yards north of the line of the Bandini Donation. This would place it at the site of the Pellissier Dairy buildings, whereas the existing Trujillo adobe is a few feet south of the line. It could hardly have been occupied by the original Trujillo, who died in 1855 and the flood of 1862 is said to have destroyed all the adobes of La Placita.

The Trujillo adobe is owned by Mr. and Mrs. Robert Dressen.

The Trujillo School District functioned from 1875 to 1926.

Page 28. The Agua Mansa name was probably not for the Santa Ana River but for a stream that ran from a bottomland spring near the base of Slover Mountain. The cemetery now has a caretaker, under the San Bernardino County Museum Association.

The grave of Louis Robidoux is now marked with reasonable assurance of identity.

Pages 47-48. The California Southern was built along the base of Box Springs Mountains in 1882. The road that came through Riverside in 1886 was the Riverside, Santa Ana and Los Angeles. Both were Santa Fe affiliates and are under the Santa Fe name today. The opium planting in Riverside was not done by Chinese, but by distinguished early Riverside Anglos, in 1872.

Page 52. The Methodists started a Sunday school in 1872 but organized the church as such in January, 1874. The Baptist Church was organized the following month. An Episcopal mission was started in 1884, and All Saints Episcopal Church was organized in 1887, as a parish. Myron Hunt designed an addition to the Mission Inn just before designing the church. This job was the off-scale copy of the Carmel Mission front, facing Sixth Street.

Page 57. The Harrison Wright house is now replaced by a shopping center.

Page 60. The house had given its name to the area before the railroad named Casa Blanca station. The Casa Blanca clubhouse on Adams Street has been replaced by a church building.

Page 127.	All of the original Sherman school structures have now been removed.
Page 101.	The Gage children died at various times, two or more of them within a few days of each other, from sudden illnesses or from tuberculosis.
Page 156.	*Several* metate holes--more than two.
Page 175.	Technically, Anza didn't found the San Francisco Mission or the Presidio. His expedition, and the colonists who were part of it, made the foundings feasible. Note that his surname is Anza, not *de* Anza, or *De* Anza.
Pages 182-4.	Benedict bought the property on Howe Street in 1919, indicating that this was the year of his return to Riverside.

INTRODUCTION

While this is no history of Riverside in a formal sense, it does touch most of the principal lines of growth and many of the sidelights. It tells the stories of familiar landmarks, each of which is pictured as it appears today and a few of which are pictured from earlier times.

Yet if the episodes were integrated, they would summarize the community history into the early part of this century.

The book is appearing at a time when interest in the Riverside background is increasing, and at a time when that increased interest is particularly important.

Of course an interest in local social and natural history is always admirable and always illuminates and enriches the present, but a milestone is now approaching. We can cite earlier local beginnings, of course, but in a very real sense the community of Riverside was begun by a group of families headed by John W. North in a particular year - 1870.

The city will surely appoint a centennial commission to plan an appropriate series of commemorative events and programs. High among the programs should be a lively process, with many participants, of studying the many threads in the story of our present. There is the setting itself - the geography and geology, the plants and animals. There is the story of the Indian races - not that they influenced the community's direction, but only that they were here and their story is part of this place.

The Spanish-Mexican background played a role here, although after 1870 it was overwhelmed by numbers of Anglo and other Caucasian peoples with a different tempo and different social and political styles. Later we went through a period of romantic or symbolic revival of that aspect of the past. Perhaps we should re-examine both the background and the revival to see what meaning they might have for our times.

This is a community that came into organized being in Victorian times and built its nationally celebrated local economy on the Washington navel orange and is now diversifying into several lines of manufacturing.

Already it is evident that Riverside is preparing for the centennial, actually, if not explicitly. It is doing so in a way that is likely to insure permanent activity toward keeping the past in view. Properly researched and appreciated, the past will illuminate the present. I do not mean this to encourage the mere study of geneology or the excessive preservation and veneration of historical objects merely because they are old.

Only those objects should be preserved that are historic or particularly representative. Most of all, it is understanding we are seeking, and the facts of history and the reasoning of those who made history can be preserved in very little space. This, above all, is what we must preserve, for without it the other momentoes will do little illuminating.

The signs of new and appropriate interest are extensive. The City of Riverside is completing the steps that will lead to the expansion of the City Museum in 1964 - to occupy in full the museum building - the onetime Post Office. Under the professional leadership of Charles Hice and of his predecessor, Dr. Alexander Krieger, the plans for truly representative and everchanging exhibits have been formulated. The Museum, even with its limited space, has made itself important in the lives of Riverside school children. Its role in this and other activity will expand. The Museum Associates have taken an active interest in collecting historical pictures, in recording the recollections of our older citizens. They are thinking of a large project - a heritage house that would activate many groups to make a living exhibit of the furnishings, the home life and the social and economic life of the past.

A public library was one of the fonder hopes of the founders in 1870. That library under Albert Lake is acquiring a new home and its plans include a new setting for a very extensive collection of local historical materials, assembled over the years by the recently retired Louise Strong and her predecessors as reference librarian.

The Riverside Pioneer Historical Society under President Arthur G. Paul has long been a force in the protection of historic objects and in memorializing historic events. Now it is joined by the Museum Associates, which has a more concrete task in supporting the Museum but which in many ways will parallel the older organization.

I have written this book after 17 years of delving into the Riverside past. I have done it while being concerned throughout these years with the changing Riverside present, and out of interest in the present.

I hope it will become preliminary to a comprehensive general history of Riverside and that new organizations and institutions, unofficial, will find new facts and sidelights to be utilized in it. This book does not suffice for that purpose. It is disconnected and concerned with anecdote and personality rather than with total picture. I hope it has merit of its own, but, if so, it is of another kind.

I will certainly make unkind omissions (not out of ill will but because of lack of recall at the time of this writing), but it is incumbent to pay some respect to the sources of this informal volume. The sources are composite, but the more obvious debt is to four full-length historical books previously published on the city and county - all of them complete with biographies of subscribers. The authors were Elmer W. Holmes in 1912, James Boyd, Jr. in 1922, Ray Gabbert in 1935 and Arthur G. Paul in 1954. Before the first of them, James Roe wrote an unpublished history and before that Dr. James Greves (we are now back to 1876) wrote another. Both these are in manuscript in the Public Library. Each writer contributed to those that followed - contributed not merely fact but error. This informal work has certainly profited by what has been written earlier and will no doubt be guilty of passing on some error. We need a central place at which to file a list of errors, for the benefit of the next writer and the public.

I found the back files of The Press and Daily Enterprise invaluable, but there are many other printed sources, overlapping, sometimes differing, in their record of details but primarily illuminating the same events from different directions.

The early, irregularly published city directories, beginning with one in 1889, contained historical accounts. Their listing of names of individuals and of business firms and organizations has been useful. Numerous special purpose pamphlets are available in the Public Library. The initial sales brochure of the Riverside Land & Irrigating Co., undated, but undoubtedly published in 1876, is especially good. So is an historical pamphlet published near the turn of the century by the First Congregational Church. Other pamphlets by a variety of writers have dealt with citrus culture, the navel orange, and with personalities of Riverside life.

Earle Green wrote a pamphlet history in 1953 for his civics classes at Polytechnic High School.

W. W. Robinson, the distinguished Southern California historian wrote a pamphlet history of the county in 1957. It is especially helpful because of Robinson's broader understanding of the Southern California story and his detailed knowledge of land policy and land title matters. Incidentally, he grew up in Riverside, as he mentions in his foreword to this book. I am doubly grateful to him.

First among the individual Riverside old residents and students of Riverside history, I think of the help given by Mrs. Anna Bordwell, who came here as a small child and whose keen memory goes back to about 1880 and who also retains much that she heard from her elders.

It would take a better recall capability than mine to remember all who helped me with information, but here are some: A. R. Ables, Dr. Leon Batchellor (deceased), Dr. Alfred M. Boyce, R. C. Burlingame, Will Cunnison, Stanley Cundiff, Rex Estudillo, William C. Evans, Albert Ford, Mrs. Donald Fullerton, Minnie Grip, Roy Haglund, Andrew Hamilton, Billy Herbert, Shirley L. Holt, Ruth Johnson, Mrs. Elizabeth Keyes, Harry Lawton, F. A. Little, Stuart Malloch, Mrs. Frank Miller, G. Albert Mills, Evaline Morrison, John M. Mylne, Jr., William Oliphant, Clara Summons Olmsted, Horace Parker, Arthur G. Paul, Lionel Pedley, Walter Scott Pitney, Mrs. Minnie Roach, Moritz U. Rosenthal, Mrs. Faye Reynolds, Mrs. Charles Rouse, Mrs. Mary Ann Schroeder, Dr. Gerald A. Smith, Margaret Steen, Dr. William L. Thomas, Mrs. Eloise Trujillo, Mrs. Olive Vlahovich, Mrs. Lillian Battles Warren (deceased), J. W. Wells, George Wong.

Finally, to help illuminate what is to follow, I commend to you the sequence of maps presented here by Janet Bailey. Most towns have street patterns that are irrational as wholes and are explicable only with knowledge of the circumstances of growth. These maps help to show how Riverside grew until the incorporated city achieved its revised 1902 boundaries - a perimeter line it would keep until the contemporary cycle of annexation began in 1953.

THE CHANGE WROUGHT BY THE FILL

The long dirt fill by which Magnolia Avenue crosses Tequesquite Arroyo changed street patterns in its immediate vicinity and as far south as Arlington Avenue, where the original Magnolia Avenue began.

The fill was installed in 1912-13, and another part of the same project was to cut Magnolia Avenue from its original end at Arlington Avenue through the so-called Government Tract, across the intersection of Brockton and Central Avenues and on to a connection with Cypress Avenue at Jurupa. Cypress was then renamed Magnolia, partly fulfilling the hope of S. C. Evans, Sr. that his famous parkway would be extended all the way to the foot of the San Bernardino Mountains.

Today there is a little stub of a street called Stadium Way, which until recently bore the name of Cypress, running south from 14th Street between the present Magnolia fill and Main Street. Prospect Street veers off from it. Stadium Way goes to a dead end at the drainage canal along the north side of the Arroyo floor.

It is not, as you might suppose, the route of the original Cypress Street which entered and left the Arroyo by short steep roads approximately where the fill is located.

It was the route of the original horsecar crossing of the Arroyo built in 1887. This according to the company records, ran south on Main, jogged west at 14th to Prospect to a private right-of-way. Hence Stadium Way consists partly of what used to be Prospect and partly of old horsecar right-of-way. The cars proceeded across the arroyo and contoured up the south bank in a northwesterly direction to reach Cypress. From there the line went via Cypress and Bandini to Brockton Avenue. (That south bank on the junior college campus doesn't resemble its old self, having been whittled away to make the fill.)

The original maps of the Mile Square show 14th Street as a straight line, the south edge of a checkerboard pattern. Actually, as old-timers remember it, 14th meandered along an irregular arroyo bank on its way to the bottom and Brockton Avenue.

The Newman Park area was filled to make it more or less on a level with the hospital across the street. It was part of a draw, through which Cypress Street emerged from the arroyo. The promontory on which Community Hospital and Calvary Presbyterian Church stand were high ground.

In 1890 the cars were re-routed to go west on 14th to Brockton and so across the arroyo. They were electrified in 1899, and Pacific Electric was the operating company by the time the fill was installed. One of the effects was to give it a better crossing.

The fill contractor, a partnership of Kenneth Dickerson and Henry Eigenbrod, found the job bigger than anticipated. Moreover, there were unexpected troubles including the overturning of a rail-mounted steam shovel.

There was no equipment then for earth compaction. For years it was occasionally necessary to put more dirt or gravel under the PE tracks. It was not unusual to see the rails a foot above ground, sinking to position as the cars passed.

DESIGN FROM DENMARK

A lane of cottonwoods leads easterly from Riverview Drive opposite West Riverside Memorial Hall, with a brick house at the end.

The house does not face the street, but overlooks open fields to the north from a location at the upper edge of the bottomland. The mailbox at the entrance to the lane bears the number 4350 Riverview.

The brick is continuous from the rock foundation to the point of the steep gable. The chimneys of three fireplaces are spread along the length of the roof peak. It is a private home, but if you were invited inside you would find the ceilings 14 feet high and the fireplaces finished with iron work in the style of its day, for this was a home of wealth and taste.

You may have seen its likeness in a European travel book of the last century for it was common there. The design was taken by Cornelius Jensen, its builder and original occupant, from that of his boyhood home on the island of Sylt, Denmark.

It is one of the oldest structures in the Riverside area, exceeded in age only by one or two of the La Placita (Spanish-town) adobes. The first portion was occupied in 1870, the year of the founding of Riverside across the river, but before even the smallest of temporary shacks was erected there. It is a monument to the transition between Mexican-Spanish and American-Anglo ways in this area.

Jensen's distant origin wasn't remarkable in the cosmopolitan California of 1848, at which time he became a Californian without planning it.

He had gone to sea in boyhood and was a captain at 24. He plied the California coast in 1844. Then in 1848 his ship became one of hundreds deserted in San Francisco Bay by crews that rushed off to the gold fields of the Sierra Nevada foothills. He opened a store in the Sacramento Valley, where he met Ygnacio Palomares, of Rancho San José (Pomona), who had driven some cattle north to be sold. At Palomares' suggestion he moved south and is next reported operating a sawmill in Devil's Canyon off lower Cajon Pass.

In 1854 he married well-born Señorita Mercedes Alvarado in Los Nietos, now Orange County, and in the same year took her to Agua Mansa where he established a store and acquired an adobe home near the church of El Salvador. This home, being on high ground, survived the Agua Mansa flood of 1862 by many years, but in 1963 its traces were discernable only to the well-informed.

In the year of Louis Robidoux' death, 1868, he sold his store and acquired some of the Robidoux property. Family records show this purchase was originally a one-sixteenth undivided interest; other accounts speak of his purchase of 1,400 acres. He did soon acquire full possession of large acreage and later acquired holdings elsewhere. He owned land farther down the river and near Temecula and in Moreno Valley.

He cleared land and planted grapes, olives, citrus and deciduous fruits on the home place. He raised cattle, horses, and sheep, especially sheep. His herders grazed flocks wherever they could find forage, and sometimes that took them as far north as Bishop.

Within a few feet to the west and south of the house is another brick building, a winery built by Jensen. Some 50 feet south of that is another brick winery, built soon after his death and used briefly and unsuccessfully for its original purpose.

In the absence of a bank, he made loans and took deposits.

His qualities evidently recommended him to all and endeared him to a great majority. He was fluent in English as well as in Danish, German, and Spanish. In his later years his face was framed in white by a Horace Greeley type of beard, with his upper lip smooth-shaven.

He was regularly elected to the Board of Supervisors (it was in San Bernardino County then) from 1868 until his death in 1886. A great procession of neighbors carried his coffin five miles to Agua Mansa cemetery.

LA PLACITA DE LOS TRUJILLOS

Before Riverside there was La Placita, of which little recognizable evidence remains.

When the founders of Riverside came in 1870, they called the older settlement Spanishtown and that name was in use as long as the community retained its identity. Those who were born there still called it La Placita, literally meaning "the little place."

La Placita was a group of small farms and adobe homes along Center and North Orange Streets, on bottom land at the foot of the La Loma Hills (The Spanish singular and English plural are mixed in the present official name of these hills).

The residents were Spanish-descended families who came as traders and settlers from New Mexico in 1845 or earlier, headed by Lorenzo Trujillo, on an invitation from the owners of the Rancho San Bernardino. They lived on that Rancho only briefly, near Colton, then moved down the stream to a tract given to them by Juan Bandini of the Rancho Jurupa. His purpose was to establish a buffer against Indian horse theives who raided from the desert via Cajon Pass.

The settlers established Agua Mansa on the west bank and La Placita on the east bank of the river. When Agua Mansa homes were destroyed and the land there badly damaged by the 1862 flood, more of them moved to La Placita.

Sand dunes abounded in both communities when the Riverside settlers came in 1870.

The accompanying pictures show two presently visible remains of La Placita, but the one appearing older is the younger by far. It faces Orange Street slightly north of Center. Its construction date is estimated as shortly before 1900. Tradition says it was built from adobes taken from an older building at Center Street and La Cadena Drive. Probably it is the newest of the few surviving La Placita adobes.

It became a cantina, a place of dining and dancing with Mexican atmosphere, to which some "gringo" Riversiders used to venture during Prohibition times. It was sometimes a pool hall and again a night club with several forms of gaiety commercialized. One tradition says it could take liberties because it was just over the line in bad old San Bernardino County where saloons had been permitted before general prohibition. Actually the building is on the south side of the line, and it was from another adobe, just beyond the line, that liquor was sometimes dispensed. It has what was once a modish ceiling of pressed sheet iron. In recent years it has housed hay while birds flit through open windows.

Immediately behind it, with an Orange Street address, is the second of these two buildings, which appears to be a well kept modest stucco bungalow. The main portion is genuine La Placita adobe, probably a century old at least.

Lorenzo Trujillo owned it and lived in it and probably built it. It was owned by his descendents or closely related families until recent years. Ted Trujillo and his sister, Mrs. Olive Vlahovich, both contemporary Riversiders, were born there.

The building has been modernized by Mr. and Mrs. Robert G. Snyder, owners and occupants.

The La Placita or Spanishtown School was once located about 100 feet south of Center Street and east of Orange. As the Trujillo School District it had a legal existence from 1900 to 1926, but Spanishtown had a school much earlier.

The home-made irrigation system was called the Trujillo Ditch. Its upper portion, along the base of the hills to the river intake at the northwest corner of the hills, was taken over and enlarged in 1876 as the lower Riverside canal. The Trujillo irrigation system then became a lateral. The routes of both the upper and lower canal are still clearly evident.

The names of original Agua Mansa and La Placita families still appear in Riverside directories. On the east or La Placita side there were the Trujillo, Baca, Peña, Atencio, Romos, Espinosa, Archuleta, and Garcia families. On the Agua Mansa or west side were the Bustamante, Martinez, Aciena, Alvarado, Jensen, Jaegar, Wooes, Aguayos, Lujan, and Salazar families. Those with non-Spanish names came not with the Trujillo group, but lived on part of the Bandini land on the west side, acquired from Louis Robidoux.

Riverside has never been without a Spanish-American or Mexican-American population, but it has been maintained by later immigration. While old La Placitans are substantially assimilated and scattered among the population, some of them keep the tradition alive.

THE LIME KILNS

The adobe builders of the Southwest Mexican and Spanish days knew how to burn limestone and make a whitewash with which to protect their homes and make them more attractive. The traditional furnace was a beehive oven with an opening at the bottom and top.

While there is little written record of Agua Mansa and none from actual Agua Mansa residents, it seems clear that they had their way of building kilns.

The evidence can be seen from a bluff overlooking the river bottom along Holly Street, a little north of the county line, conveniently near the limestone deposit being mined by Riverside Cement Co. These two kilns are in a good state of preservation. The Agua Mansans simply dug holes, as though for wells, with a depth equal to the height of the bluff and hollowed the burning chamber to meet the pit and complete the furnace.

The kiln use of these holes appears unmistakable. In places the soil lining is transformed to brick. The interiors are blackened and there are pockets and patches of lime.

In addition to those in a good state of preservation there is evidence of others elsewhere along the bluff, partially obliterated by cave-ins and erosion.

SAD REMINDER OF A TRAGEDY

Although location of the church and other features of the onetime community is known to students of the subject, the cemetery remains the one unmistakable mark of the onetime thriving community of Agua Mansa (Gentle Water).

The colony party that arrived from New Mexico in the early 1840's and occupied the "Bandini Donation," as a buffer against marauding Indians first started the La Placita (later Spanishtown) community on the east side of the river. With later colonists arriving from New Mexico, it established Agua Mansa, familiarly described by Horace Bell as "the most beautiful little settlement I have ever seen."

The Agua Mansa was not gentle, however, in the memorable February of 1862. It was a wet winter with a month of almost continual rain. This formed a magnificent snow-pack in the mountains until the weather turned warm and a great new torrent fell, melting the snow.

Thus came the great flood of 1862, damaging throughout Southern California, but utterly devastating to Agua Mansa. Not only did it destroy all the homes (the church was on higher ground, although at the foot of the bluff), but changed the character of the bottom farm land so that it had to be irrigated thereafter and its yield was not so good.

Agua Mansa rebuilt and remained a community, until late in the century; its Spanish-speaking population was gradually replaced by other ownership of the bottom lands.

The cemetery itself appears doomed to an unhappy state of disrepair despite many sincere efforts. In the late 1940's and early 1950's a preservation movement was inaugurated by the Native Sons and Native Daughters organizations, which did a good deal of clean-up and fencing. Eventually the work was turned over to an association led by descendants of pioneers buried there, but no permanent, regular way of financing and supervising the maintenance has been established.

Cemeteries, although they are monuments, do not make the best of parks. The State Division of Parks and Beaches was not enthusiastic, but the Legislature in 1960 did approve an appropriation for a park, including land on both sides of the river covering the Agua Mansa and La Placita areas. This was vetoed by the governor.

Title is held in private hands, with a deed provision entitling descendents of the old parish of the Bandini donation, San Salvador, to be buried there. The plot of Cornelius Jensen and members of his family is marked. Louis Robidoux undoubtedly was buried there, but the record and even the tradition of the location of his grave has been lost. As late as 1962 there was grisly evidence of graveyard vandalism - a shabby, morbid, probably unrewarded theft attempt.

SHERMAN INSTITUTE

When it's considered who was involved in Sherman Institute's coming - and that it arrived in 1902 - one might guess that the architectural style would be early mission revival. And so it was.

Frank Miller of the Glenwood Mission Inn, with major stature in state politics and established as arbiter of Riverside taste, found common cause with Harwood Hall, superintendent of the school.

It was then near Perris, under the name of Perris Indian School. Much of its program was built around agriculture, but soon after the school was founded in 1892 Perris Valley lost its short-lived water supply from Big Bear Lake.

James Schoolcraft Sherman, later Vice-President of the United States, was chairman of the House of Representatives Indian Affairs Committee when the appropriation was made in 1900 for relocation of the school, hence the name.

In 1902 Miller was having the Inn itself reconstructed to introduce the mission style. The school adjoined Miller's Chemawa Park. As described by an early Sherman brochure, it was "on famous Magnolia Avenue, where street cars pass every 20 minutes" - cars of Miller's newly electrified Riverside & Arlington Railway.

Industrial arts, agriculture, and home economics were taught along with academic subjects. Then, as now, students came from reservations of Southern California, Arizona, New Mexico, and other nearby states. Originally, however, it was for Indians of Southern California - the mission Indians.

At first, Sherman was a school for beginners in formal education. It was later expanded to include the high school years. After World War II, as educational situations changed, it was returned to a beginning program with younger beginners.

Early in this century, the school acquired a separate 100-acre farm, four miles down the Avenue, for instruction more than to produce food. This was sold in 1947.

In its first 61 years on the Avenue, Sherman had only four superintendents. After Hall came Frank Conser, Donald Biery, and Myrthus Evans, in that order.

Some of the original architecture has been modified, especially by removal of the mission-style cupolas.

TENNIS AND TEA

It takes some reminiscing about the houses from which the players came to explain the significance once attached to a modest, faded little frame building on Adams Street, still called the Casa Blanca Tennis Club, but housing a church congregation.

It was one of the major social centers of the set of wealthy Riversiders who began arriving in the 1880's, who built big homes on Magnolia Avenue and elsewhere and who adapted their lives to a new Riverside and partially adapted Riverside to their lives.

The first of the big mansions on Magnolia was built by Judge J. H. Benedict of New York, on part of the present Ramona High School site. Across the Avenue and across Madison Street, was the home of his nephew, Harry Lockwood, set well back amid spacious grounds. The Benedict home was called Casa Grande and the Lockwood home, with whitewashed walls, was called Casa Blanca. Before the trees grew tall it was especially noticeable, so much so that when the Santa Fe station was built at Madison in 1886 it was in clear view of the white house and so took the name of Casa Blanca.

One feature of the Lockwood home was its spacious tennis courts which soon became a gathering place of the socially elect. There in 1882 the Casa Blanca Tennis Club was formed, with Lockwood as president and a membership of "36 gentlemen and 34 ladies."

Among them were the Wright brothers, Harrison and Benjamin, whose homes and citrus groves were located on opposite sides of Adams Street between the lower canal and Indiana Avenue. The Lockwoods sold their home in 1892 and the Club established its own home. This property was acquired from Benjamin Wright on the northerly-easterly side of Adams, adjoining the now-vanished canal.

Afternoon teas, card parties, and dances in the new club building involved most of the prominent Riverside family names.

Mrs. William L. Gilliland, originally from England, reached Riverside in 1886 and bought the Casa Grande following the death of Judge Benedict. It was the Gillilands who introduced the afternoon tea custom, one that was adopted later by the Polo Club.

And, of course, there was tennis in long dresses and sporty blazers on the several courts whose surface is still to be seen behind the deserted building. It was a social tennis center, not the kind of semi-professional championship tennis area into which a few of the tennis clubs in larger population centers developed in the 1920's. However, many players who later won fame in competition did play here, among them May Sutton, Tom Bundy, and Maurice McLaughlin. Grace Gilliland became the first state champion in women's singles.

The club has had a long twilight after it ceased to be active in tennis or a center of major social events. Although it retained its old name it had become primarily a woman's bridge club by the 1950's. More recently the lease for church use was arranged.

In 1963, redevelopment of the site to homes or apartments appeared inevitable. With the porch removed by street widening and part of the building destroyed by fire, it was hard to imagine the prestige that once resided here.

ADOBE UNASHAMED

Of the many adobe homes in early Riverside, the majority concealed their homely material under wood sheathing as soon as convenient. Most of the others avoided the architectural style usually associated with adobe, so that only a close inspection behind the whitewash would reveal it.

The Harrison Wright home in its little part of towering palms, eucalyptus and other trees, on Adams Street adjacent to the Riverside Freeway, is the exception. Wright called it "El Adobe" and made a virtue of the building material long before it was fashionable to do so. In this he was unique, but in other respects he was representative of wealthy men who came here in the 1880's or late 70's and became orange growers and exponents of the educated, church-going, art-loving, sports-loving country gentlemen kind of good life.

He was accompanied by his older brother, Benjamin Bakewell Wright, and two sisters, Martha and Euphemia, all children of an Allegheny, Pennsylvania, banker. The brothers, both in ill health, searched in Florida and along the Southern California coast for a likely place in which to invest. Each established a citrus grove on Adams Street. Ben's house, now gone, was on the opposite side of Adams Street between the freeway and Indiana Avenue.

Harrison was the more diversely active. He planted a veritable living encyclopedia of palm trees, most of which are still growing around the house. He wrote the article on palms for the Standard Encyclopedia of Horticulture. He gave the assortment of palms that the city planted in Newman Park. He played tennis and polo vigorously. He was a director and sometimes manager of the Riverside Water Co. He and Benjamin made a citrus washing and sorting machine which they patented, manufactured, and sold from a shop on this place - the forerunner of a considerable citrus machinery industry of which Food Machinery Corporation is successor.

Wright had seen the early California missions, mostly abandoned with ruins rapidly deteriorating, and also had seen adobe homes from the same period. Likewise, he had seen homes in which adobe was used but given the appearance of other styles. In his frank adaptation, however, he did not employ curlicues from the San Gabriel Mission that were to mark the later mission revival style. El Adobe has an interior court surrounded on three sides by covered porch. Cement was used in the lime mortar with which he whitewashed it, hence today's whitewash is the original.

A Chinese cook presided over the kitchen and was an institution of the household. When the trees grew to give the place some of its park-like character, tallyho from the Glenwood (Mission Inn) and The Anchorage stopped to show the scene to hotel guests. Sometimes parties of such guests would assemble here for jackrabbit coursing, at a time when all the countryside to the east and south, as far as the hills, was open land.

Ultimately the Inn was asked to omit the stop from the itinerary because of a common complaint; such guests usually wanted to pick oranges as souvenirs.

Harrison Wright died in the 1930's. The last of four, unmarried Martha Wright, died in 1963. The house was sold to a syndicate of investors in the settlement of the estate.

Structurally and in exterior design it has not been changed from the beginning, although a second bathroom was added in front. But the great growth of trees conceals the architectural perspective, and even the close-up is altered by the vines that grow over porches.

THE CHURRIGUERESQUE TOWER

The prominent location and distinctive appearance of First Congregational Church at Seventh and Lemon Streets is fitting in view of its early role in the town.

The original settlers of Riverside were of a number of faiths, but the greatest number, in any one, were Congregationalists. The first services were of a union character. The first sermon was preached in the Colony land office by the Reverend Mr. Higbie, a Methodist, who was here as one of the surveying firm of Goldsworthy & Higbie, laying out the town plot and farm lands.

The Reverend Mr. Bates from the San Bernardino area, a Congregationalist, next came for union services, first in the land office and then in the school house at Sixth and Mulberry streets.

The Reverend Isaac W. Atherton, Congregationalist, became the town's first resident minister in the fall of 1871. He had first visited the vacant site in the summer of 1870, accompanying John W. North on his initial inspection trip.

Under his leadership the first church was organized in March or April, 1872. Although it was formally affiliated with the Congregationalist denomination, it took the name of First Church of Christ in Riverside in order to continue a union role.

Under this status, the church took advantage of the Colony Association's offer of free land to congregations ready to build, and in 1873 erected at Sixth and Vine Streets a small white church with a spire. It must have been a suggestion of home to old New Englanders - which most of the original colonists were even though they had sojourned in the midwest.

The Methodists initiated their church organization in October, 1872, and their first resident pastor, the Reverend M. M. Bovard, arrived in June, 1873. They built a small brick chapel on the Sixth and Orange Street site (present Telephone building) in 1875.

First Baptist, too, was organized before the end of 1872.

The original First Presbyterian Church, later called Arlington Presbyterian and now Magnolia Presbyterian, was organized in 1879. Episcopal services were held in Riverside as early as June, 1871, but All Saints' Parish was not organized until 1881.

The Spiritualist Church, while it probably was not sheltered by the Congregationalists, was one of the active early faiths of the community. When it disbanded as an organization, many of its members became Congregationalists.

With these organizations functioning on their own, the need for a union church was reduced. When the Congregationalists arranged in 1886 to build a new structure, they decided also to take the name of First Congregational Church.

Older members today can recall this second building, a wooden structure on the present site. It served until mid-1912 when it was removed to be replaced by the church of today. Services were held in the new building at the end of 1912, although it wasn't complete until 1914.

Frank Miller of the Mission Inn was a Congregationalist by family tradition. He had in mind a cluster of dignified civic buildings, official and non-official, between his Mission Inn and the railroad stations, to give guests a good first impression. He was a major contributor to the building fund and a major participant in the planning.

Myron Hunt, who was doing some of the architectural work on the new Inn, designed First Congregational Church.

Hunt was a flamboyant character, but he has the respect of architects of today. His tower is identified with Spanish renaissance style, with which Miller had been preoccupied during his recent European visits. By this time, of course, his enthusiasm had waned for the original mission revival style - the simple curved top false front design.

The tower is in churrigueresque, a style named for the Spanish architect Jose Churriguera (1665-1725), also known as a Spanish baroque style.

One architect finds it "a good example of a traditional style, one of the best in town." Non-architects dwell less on the origins but still find it a familiar landmark. Unlike some other architectural features of the Riverside downtown, it is seldom, if ever, the subject of scoffing.

In the year 1912, the Riverside economy was looking up. Some of the citrus marketing problems had been solved through the California Fruit Exchange. Crops had been good. To build the church required a cash outlay, but in the main it was built upon the pledges of Riverside citrus growers, merchants, and others who were part of the citrus economy.

The following February brought the Great Freeze of 1913. In the general absence of orchard heaters, almost every grower's crop was a total loss, and in many cases the trees themselves were damaged or destroyed. Many lost or gave up their groves.

As a consequence, the First Congregational mortgage was not finally burned until the mid 1950's - forty years later.

JUAN BANDINI AND THE RANCHO JURUPA

Juan Bandini, although our only picture of him comes from his shriveled age, was an exuberant young ranchero and member of an important family dynasty in the rustic feudalism of Mexican California.

Scion of a prominent family with Italian origins, native of Peru, he received the first grant of land in what was to become Riverside County. (The Serrano claim in Temescal Canyon was not later recognized as a legitimate grant.)

When Richard Henry Dana met him in 1836, in Monterey, he was in temporary disgrace in his erratic career, soon to regain political position and the grant of land here. Dana described him as an agreeable, affable and not very effectual young man with a "fine Castilian accent." At Santa Barbara the same observer watched him dance with elegance and lightness at a ball following a wedding. He learned that Juan had ridden all the way from the Jurupa for the festivities.

His daughters, later, were thought to be beautiful. One of them, Arcadia, became belle and eventually grand dame of Southern California - as Mrs. Abel Sterns and after Sterns' death as Mrs. Robert S. Baker.

The accompanying photograph shows a mound of adobe, with remnants of adobe walls that have been losing their identity rapidly since approximately 1930 when the last of the roof disappeared and left the three-foot thick walls exposed.

This was the second home Bandini built in this area.

The ruins are on a bluff overlooking the Santa Ana bottom and from the northeast, about a mile north of Prado Dam. It was an impressive two-story home, built about 1840 or 1841.

The home was built on the second grant Bandini received, an 1839 grant called El Rincon (Spanish, corner). The first was the larger Rancho Jurupa, granted in 1838.

All signs of the original home on the Jurupa are gone, although its melted walls were traceable as late as 1928. It also stood on the bluff, about three and a half miles upriver. Historians have recently pinpointed the site as approximately 1,000 feet west of Hammer Boulevard, half a mile north of Hammer Bridge over the river - a site occupied in 1963 by Excelsior Dairy Farms.

The Jurupa grant (the word being a Spanish rendition of an Indian one meaning water place) had its western limit along the line of the railroads and of La Cadena Drive, from Pachappa Hill north-easterly. It contained 32,000 acres. The Rincon, partly in San Bernardino County, whose "Polish Corridor" separates Riverside from Los Angeles County, had 4,400 acres.

Bandini soon sold the Rincon to Bernardo Yorba, who gave it to his daughter Bernarda. She married Leonardo Cota, and so the house came into Anglo-American history as the Cota house.

Both homes were centers of the social life for which the times were famous. Owners and their relatives lived in homes that frequently had no floors except hard packed dirt and were surrounded by a few imported fineries.

They had silks from the Orient and fashions and notions from New England, often purchased on shipboard from stores operated by New England sailing captains.

The adobe homes were built by the rough craftsmanship of mission-trained Indians who, before the Bandini grants were made, had been cast adrift by the dissolution of the mission system.

While he supervised his ranches in this area, Bandini himself was government administrator of Mission San Gabriel, whose choicest lands were given to men of his own social status. Farm work was performed by Indians, although the mounted gentility did most of the equally hard work of riding after cattle.

But the hide was the only part of the cow saleable to the outside world, through the Yankee traders. This rustic feudalism was not only land poor with little to spend, it was intellectually isolated, subject to quick dissolution under the expanding American economy.

BENITO WILSON AND LOUIS ROBIDOUX OF RUBIDOUX

(Reprinted from Landmarks of Riverside)

The oldest continuously existing community in Riverside County now goes under the name of Rubidoux. There are, however, local differences of opinion as to just what boundaries are encompassed by the name.

Early in this century the onetime home of Louis Robidoux, whose name somehow became revised to the present place name spelling during Mexican times, lost its roof, and the adobe walls thereafter deteriorated rapidly. Before they disappeared they were mercifully removed. The last trace was an auxiliary building, said to have been made from original adobes, which was removed in 1962 to make way for a supermarket.

The adobe faced the north side of Mission Boulevard a hundred yards or so east of Bloomington Boulevard.

The monument in the accompanying picture, at Fort Drive and Molino (Mill) Way, was erected in 1926 while some of the walls of the house were still standing across Mission Boulevard. It marks the site of the historic Robidoux grist mill, and it mentions two distinguished names: (1) "Louis Robidoux, pioneer" and (2) "John C. Fremont, pathfinder," followed by the date 1846. This requires some correction. Fremont did reach California in 1846 and participated in the American assumption of power in California, but his supposed association with the Riverside vicinity is an historical error of early in this century.

The community of Rubidoux, of course, is part of the Jurupa Rancho, whose grantee, Juan Bandini, built two different homes, both well to the south and east of this monument. His story is separately told.

Another name, Benjamin D. (Benito) Wilson, preceded Robidoux's in this community, and indeed Wilson started settlement here, preceding even old Agua Mansa. In 1842 he bought a strategic portion on the Jurupa Rancho. Soon he married Ramona Yorba, daughter of the ranchero in the Corona area, Bernardo Yorba.

It was Wilson, who was later to be the namesake of Mt. Wilson and first American mayor of Los Angeles, who built the adobe that was known for so long by the name of Rubidoux.

William Ham Hall, in his 1888 book, Irrigation in Southern California, says he also built the mill, in 1853 or 1855, but there may be confusion about this fact or its date since he sold his Jurupa property to Robidoux in 1847. There is, however, another tradition which says the mill supplied grist to Kearney's troops in 1846-47.

As a condition in the purchase of the land, Wilson arranged for the gift of additional land (subsequently known as the Bandini Donation) to a colony of New Mexicans to the northeast (Agua Mansa and La Placita). He served as Bandini's agent in apportioning these lands and also as justice of peace.

Robidoux visited California in 1842 from New Mexico, then returned with his family in 1844 and bought the first of a number of pieces of property (all originally a part of the Jurupa Rancho) in that year. From then until he bought the Wilson property in 1847, he lived in Agua Mansa. By 1850 he had assembled all 6,700 acres later known as the Rubidoux Rancho.

He too became justice of peace, raised cattle and grain, helped the American troops during the Mexican War and later became a county supervisor (of San Bernardino County). He died in 1868.

Between 1852 and 1854 a military detachment was stationed on the property, and this circumstance accounts for the name of Fort Drive, just as the mill (Spanish, molino) accounts for the name of the other street making the intersection at the monument.

The best authority indicated that no more than 20 men were stationed at the site and that in military parlance it was never called "fort" or even "camp" but was mentioned in War Department reports as "Post at Rancho Jurupa" or Rancho de Jurupa, Santa Anna River." There is no record that any extensive fighting was ever done from this point.

Indeed the accounts of it in such unofficial sources as Judge Benjamin Hays and Major Horace Bell indicate that under a Captain Lovell it was notable for soldierly punctilio, daily inspection of quarters, uniforms, and kitchen procedure and not much else. There was, however, a certain Lieutenant Smith, quartermaster, who wore Mexican trappings with his uniform, drank, swore, and chased women outrageously and was the incorrigible bane of Captain Lovell's existence.

Bell belonged to a vigilante group called the Rancers that prided itself on fighting outlaws and renegades it thought the soldiers should have fought.

Early Riverside colonists across the river, including Dr. James Greves writing as early as 1876, had the idea that 200 soldiers were stationed at "Fort Jurupa." They, however, had not arrived until 1870, two years after the death of Louis Robidoux.

Whatever the number of soldiers, there was a substantial group of adobe ruins in the area of the mill, and this was assumed to have been the fort. At about the time of the Riverside colonists' arrival in 1870, or a little earlier, Benjamin Ables had come to the area from San Jacinto and had bought the site including the adobe ruins. Tradition has it that the buildings covered several acres of ground, with thick walls capable of stopping bullets. But it doesn't appear that the Riverside colonists actually saw any fort and the description of it may have been inflated. Adobe walls are thick for structural reasons.

It appears unlikely that the buildings were constructed by the government and the description of them could have evoked a large picture even without being clearly inaccurate.

Ables found two round millstones on the site of the mill. One of them he gave to Frank Miller, who displayed it at the Mission Inn. The other, broken into five pieces, was for some years the foundation stone of one corner of the Ables' tankhouse and is now the top adornment of the monument on the mill site. He was also said to have uncovered a section of cement-lined ditch, leading toward the mill site.

Ables, like Cornelius Jensen, and a few others, became the connecting links of this older community with the new Riverside. Like Jensen he has descendents who still live here.

When John W. North arrived here, he considered Jurupa the existing name, possibly explaining why that was his first suggestion as a name for his colony. Soon, however, under the name of Riverside, it became the most prominent place for miles around. Nearby areas took identity from it. So this one became, and remained for years, West Riverside.

The larger area from the river to Mira Loma became known as the Jurupa District, but this name doesn't apply to the whole of the Jurupa Rancho territory.

Just as South Riverside has long since become Corona and East Riverside Highgrove, so West Riverside became Rubidoux, but not until the 1950's. The Jurupa District Chamber of Commerce initiated the movement.

APPENDIX G

PREFACE TO STUDENT READINGS

Several student readings oh the general subject of Mexican-Americans have been made available for classroom use. The nature of the articles ranges from an awareness of La Raza and La Causa to the need for bi-lingual education and the plight of migrant worker's children.

The general tenor of these articles ranges from conservative to ultra-militant. The authors feel that all moods and attitudes need to be represented in order to come to grips with the problems that Mexican-Americans face. In order to improve conditions, the problems have to be identified. Many articles that appear from the newspaper El Chicano came from the Chicano Press Association.

It is also noted that there is a great range in the reading level of the various articles. These readings may be used at the teacher's discretion and may be obtained in full classroom sets in the Curriculum Lab.

Mexican-American

THE GREAT LAND ROBBERY

(Reprinted from El Chicano)

EVERY MEMBER OF LA RAZA KNOWS IN HIS HEART THAT THE SOUTHWEST BELONGS TO THE INDIAN AND TO THE INDIO HISPANO PEOPLE WHO MAKE UP LA RAZA. HE KNOWS THAT HE WAS ROBBED OF HIS LAND, JUST AS THE INDIAN WAS ROBBED. HE KNOWS THAT HE IS DISCRIMINATED AGAINST BECAUSE OF THE COLOR OF HIS SKIN, HIS LANGUAGE, HIS CULTURE.

BUT OFTEN HE DOES NOT KNOW THE FULL STORY OF HOW ALL THESE THINGS HAPPENED. EVEN IF HE KNOWS, HE OFTEN DOES NOT WANT TO RECOGNIZE WHAT IT MEANS.

FOR THE ANGLO AND OTHER PEOPLE OUTSIDE NEW MEXICO, THE TIERRA AMARILLA COURTHOUSE "RAID" OF 1967 WAS A SUDDEN EVENT OUT OF THE BLUE. OVERNIGHT, THEY HEARD ABOUT A LAND STRUGGLE IN NEW MEXICO; THEY, TOO, SHOULD KNOW THE LONG AND TRAGIC HISTORY THAT LED UP TO THAT EVENT.

THE STORY THAT FOLLOWS IS LARGELY BASED ON ARTICLES BY PROFESSOR CLARK KNOWLTON AT TEXAS WESTERN COLLEGE AND DOCTOR FRANCES SWADESH OF SANTA FE, NEW MEXICO.

CPA Special-Bronze

The loss of land, of water and grazing rights, is old and new. When you go to the home of Benny Ortega in Hernandez, he might show you a letter he just received from the Forest Services, saying "Cattle bearing your brand..." (those letters always begin that way) were seen on such-and-such a date on U. S. Forest lands; they were trespassing. Get them off (or else). Federal agents drive through Benny's land without asking but his few cows are "trespassing." He remembers when his parents signed some papers that gave away their water rights; Benny's wife is glad that her parents did not sell.

If you talked to Roberto Tafoya in Los Alamos, near Las Vegas, he could tell you about how all his neighbors have been squeezed out by Texan ranchers buying up the land. He refused to sell, and has tried to support his family by odd jobs, like hauling bales of hay for $5 a day. Sometimes he has to work for the big ranchers themselves. He is lucky to get such jobs. Last August, he had taken an examination to work in a Colorado mine and was planning to go if he passed. Maybe he has gone by now. If so, he did not want to; he wanted to stay in the place where he was born, which he loves.

Max Trujillo of Vallocitos is a quiet man who knows many stories about the permit system and how people's rights have steadily been reduced in different ways. It used to be that people who had a cattle preference were allowed to graze a few horses and milking cows free; that has stopped. Every time cattle changes hands, the number of month's preference is reduced, so many people have to sell their animals. "You don't know what it is to need a horse or cow-it means life itself to many people," he told a forest ranger. When there is work, such as fencing, the Forest Service contracts it out to a large company. The state welfare agencies encourage people to move into town with their offers of help in finding housing; then the land grabbers come.

How did all this begin?

In the 1600's and 1700's, the Kings of Spain who ruled what is now the Southwest made grants of land to Spanish settlers here and their descendants. This practice was continued by the Mexican government in the early 1800's. The lands were granted under a system combining Spanish practice with Indian custom. Several types of grants existed (the community grant and charter, the proprietary grant, the sitio and the social compact) but the most common type was composed of small lots granted to individual families-which could be sold-and then a large amount of land for communal use, called the ejido. This land could not be sold; it included the irrigated town pastures, ranges and forests. All the people in a village used those lands freely to graze their animals, cut timber, get water and minerals.

The lands were almost never taxable. No system for land surveying was set up; boundaries remained vague. Land ownership did not depend on some document, but upon tradition. Neighbors knew what belonged to who, since most of the villages consisted of a few big families living and working together, the system usually worked well.

What the people needed and could not get from the land they got by bartering and handicrafts. They rarely used money.

Then: 1848. Mexico is defeated in a war with the United States. She signs the Treaty of Guadalupe Hidalgo. Under that treaty, the U. S. promises to respect the land grants and the civil rights of the Spanish-speaking people. Soon afterward, the long robbery begins. From 1854 to the present, an estimated 2 million acres of privately owned land and 1,700,000 acres of communal land were lost to individuals. Some 1,800,000 acres went to the state and uncounted acres-all of it communal land-were taken by the Federal Government. (Reies Lopez Tijerina sets that figure at 15 million acres.)

In California, the land was just grabbed up by gold-hungry prospectors; in Texas the treaty of Guadalupe-Hidalgo was also openly violated by eviction, assassination, whatever. In New Mexico, the process was slower and more hidden. The Surveyor General who arrived in 1854 began at once to assign ejido lands to the public domain but since they remained unfenced and available for grazing, nothing seemed to change for a while. Not many Anglos came before the Civil War. However, those who did took advantage. A Catholic Sister of Charity who then lived in the Territory wrote:

"In the early years of Anglo settlement in New Mexico, the unsuspicious and naive Spanish-Americans were victimized on every hand. When the men from the States came out west to dispossess the poor natives of their lands, they used many subterfuges. One was to offer the owner of the land a handful of silver coins for the small service of making a mark on paper. The mark has a cross which was accepted as a signature and by which the unsuspecting natives deeded away their lands. By this means many a poor family was robbed of all its possessions.

The railroads opened up the West more and more to those men with their silver coins; soon what had been a small-scale robbery became a huge, organized operation. By the 1880's, New Mexico was crawling with two types of men: ranchers and lawyers. (One authority has estimated that out of every ten Anglos in New Mexico, one was a lawyer.) The lawyers came to be known to the Indio-Hispanos as "black vultures" for the ways in which they cheated, trapped, and foiled the people into losing their lands.

These rings of lawyers became some of the biggest landholders in the United States. They became governors, state supreme court justices, land recorders, surveyors, and other political officials in New Mexico and Washington, D. C., and were thus able to make sure the Indio-Hispanos didn't have a chance against them. In the name of the United States, they introduced a whole new land system based upon the idea that if a person couldn't produce records to prove that he owned the land, he had no title to it; he just didn't own it. They also introduced a whole new economic system, based on competition and "free enterprise." This broke down the old village values of cooperation and unity, respect and honor.

So many techniques were used for robbing the people that they cannot all be mentioned here. One was to file a claim to lands and publish it only in a newspaper far away from where the land was located. Or an Anglo rancher would just fence in a large tract of land, and then file intent of claim to that land in the English-language newspapers. Since the people seldom read those papers, they did not contest the claim. And one day the sheriff would come to evict them. Instead of the old customs of people helping each other to build a home or harvest a crop or dry food, the life of New Mexico became the fence.

A new technique emerged with the establishment of the American county system and its property taxes. The whole idea of taxes was strange to the people and they often did not pay them; here came the Anglo businessman and lawyers to pay the taxes until the land was declared theirs. Sometimes Indio-Hispanos who did pay their taxes were given fraudulent receipts or the payments were not registered in the tax records of the county.

Nor did the people get protection from the Federal Government. In 1854, Congress had passed a law saying that only it could decide on private land claims in New Mexico. No provision was made for appeal. All people claiming land under Spanish or Mexican grants had to pay for their own surveys and any legal expenses; an appeal also meant spending a lot of time in Washington. Who needs to be told how impossible all this was for the average Indio-Hispano? To make matters worse, only two federal land offices were established in New Mexico; most people did not know where they were located or could not travel the great distances involved. And even if they did get there, they found themselves face-to-face with one of the Anglo "vultures." No wonder the entire legal Process seemed to the Indio-Hispanos like a giant Anglo conspiracy.

The merchants also exploited the people directly, by buying Indio-Hispano wool, lambs and cattle at prices which they set. They encouraged the people to use unlimited credit and when the bill got up to a certain point, the merchants took land in payment.

The Texans who came to New Mexico in the 1880's were perhaps the worst of all. They brought with them violence against the Indio-Hispanos with their traditions of peaceful community life. They treated the people as if they had no rights that needed to be respected. They drove off the cattle and scattered their sheep. Often they just took land with their six-shooters, killing people who resisted.

Not all the people took these robberies lying down. Some fought back by cutting fences and burning barns and killing animals of the big ranchers. Los Comancheros was one of the best-known resistance groups in this period, but many isolated villages took action when they realized what was happening. Some Indio-Hispanos also began taking their demands to court. The Anglo-solution to this threat was sometimes simple; hundreds of documents which might prove people's claims were burned up in mysterious fires, accidentally thrown out as trash, and so forth.

In 1891, a Court of Private Land Claims was set up to decide such claims. Every member of the court was Anglo, and they made their decisions on the basis of Anglo law. Out of all the claims submitted, two-thirds were rejected on the pretext of "imperfect land title." And even when a grant was confirmed, the land, as much as half the acreage in the Canon de San Diego Grant, for example; often went to the lawyers representing the heirs, as payment for his services.

The final blow came in 1906 when President Theodore Roosevelt set up the national parks system and incorporated into national forest millions of acres of land-all once communally owned by the people. Smokey the Bear, who seems like a friendly fellow to many Americans, came to represent the forest administrators and forest rangers who were usually Anglos and biased against the Hispanos with their small herds in favor of the big, Anglo commercial operator. Who in northern New Mexico cannot tell a story of some little ranchero who is unable to get a permit (for money) to graze 4 or 5 cows while the Texan has no problem grazing 300 head.

During all this time, New Mexico had remained a Territory. It was called unfit to become a state bacause most of the people did not speak English, were Catholic, and "ignorant." But Anglo population increased, and in 1912, New Mexico became a state. The ruling circles of the Anglo minority had formed a partnership with a select few of the Hispano majority; this assured control to the powers-that-be. Those first "vendidos" received money, favors, and some influence in exchange for keeping their people under control. From this original partnership came the political patronage system of New Mexico which today still makes even a janitor's job into a political reward.

What happened to the people during those 120 years of robbery is a grim story. Slowly but surely they lost their means of livelihood. For a short time in the 1930's federal and state programs improved the life of the Hispanos. But during World War II, the situation became worse again. The young men went off to war, the people left behind could not produce to fill the meat requirements of the Armed Forces, so National Forest lands were leased to out-of-state businesses. The people never got back their rights to use those lands.

More and more people moved to city slums in search of work and they had about as much luck as the Black people of the South who moved to Harlem or Watts or Chicago. The number of ghost towns in New Mexico multiplied. Between 1950 and 1960, the percentage of Hispanos living in rural communities dropped from nearly 60 percent to less than 43 percent. Many people went on welfare and a new problem developed. No one who owned the smallest piece of land could receive welfare. So still more people sold what they still had, in desperation, for whatever they were offered. In this and other ways, the loss of land still continues. Today, 41 percent of all Hispano families in New Mexico make less than $3,000 a year, which is well below the official poverty level. Even though many people live off the land to a certain degree, it is only necessary to spend a day or two traveling through New Mexico, especially in the North, to see how real that poverty level is.

But the loss of land, and rights to use it, was only one way in which the Anglo violated his own treaty, Guadalupe Hidalgo, and his own Constitution, the Constitution of New Mexico which promised respect for that treaty. While the people were being robbed of their land, they were also denied their culture. Despite the Treaty's promises, despite guarantees in the New Mexico Constitution of a bilingual education and respect for the Spanish culture, you will not see even a road sign in both languages. Yet hundreds of thousands of people speak Spanish. The school system, with rare exceptions, teaches them to be ashamed of their language and culture, which in turn makes them ashamed of their parents, and causes further social breakdown. But the high numbers of dropouts and juvenile delinquents in La Raza communities are rarely looked at from this viewpoint.

Having conquered a people and taken their land, the Anglo society then said to them; jump into the Melting Pot. Your culture is inferior; the sooner you forget it, the better. Become a "real American" (but don't marry my daughter).

Mexican-American

TERRITORIAL DISPUTE

MEXICO CLAIMS RIGHT TO CALIFORNIA ISLANDS

(Reprinted from El Chicano)

MEXICO CITY

In a backhanded way, some Mexican officials are suggesting Californians ought to be able to visit Mexico on a quick cruise-say to Catalina Island 26 miles west of the Los Angeles seashore.

The fact is, says the secretary of the Mexican Geographic and Stastistics Society, that a handful of islands off the California coast legally belong to Mexico but "have been occupied by the United States."

The islands under discussion include Catalina, with its picturesque harbor crowded with expensive sailboats and hotdog munching tourists ferried over on the Great White Steamship.

That harbor, known as Avalon, is the location many a romantic lost his heart in, according to a pleasant little song of pre-rock vintage.

Other islands include the chain off Santa Barbara, relatively untouched by tourists or population and best known for proximity to the site of the famous Santa Barbara oil well leak.

At any rate, Jose Antonio Murillo Reveles, the secretary of the Mexican Geographic and Statistics Society, declared Monday that "yes, the eight islands off the coast of California do belong to Mexico, and our country has the obligation to claim them." He didn't suggest how.

The Mexican tourism department said about the same thing a week earlier, noting factually, that the islands have been "occupied by the United States."

The islands are San Miguel, Santa Rosa, Santa Cruz, Anacapa, San Nicholas, Santa Barbara, Catalina and San Clemente.

The U. S. Interior Department had occasion to look into the subject last Friday and denied Mexico's claim, saying the islands were ceded to the United States in 1848, by the Guadalupe Treaty.

The Islands weren't ceded in the treaty and were outside U. S. territorial waters anyway, asserts the Mexico geographic society secretary.

Mexican-American

THE TREATY

(Reprinted from El Chicano)

THE TREATY OF GUADALUPE HIDALGO was made between Mexico and the United States of North America on February 2, 1848. This so-called treaty stipulates that the culture and the property of the Spanish-Americans in the Southwest would be respected and protected.

The Treaty contains too many loopholes, discrepancies which are embarrassing, both to the United States of America, and to the United States of Mexico. It is important that we, natives of the Southwest have at least a partial understanding of three fundamental lies:

1. Nicholas P. Trist, the United States of America representative had had his credentials revoked by the then President, James Polk, four months prior to the signing. The signature; therefore, was invalid, and as such was rejected by the U. S. Congress. A simple conclusion is that by having a plenipotentiary to represent a country, with improper credentials, any document or agreement into which that individual has become a partaker in the name of that country ...cannot be valid.

2. The so-called "treaty" was in reality a proposal, not a treaty. A proposal is presented exactly as such, and is subject at the time of presentation to changes, amendments, rejection, or approval for future finalization. A proposal is not binding as a document. These facts are found in Document #129 of "Treaties and Other International Acts of the United States" by Miller, Volume #5.

3, Two articles of the so-called "Treaty" were stricken by the Congress of the United States of America and a protocol was signed between the two countries. THIS PROTOCOL IS NOW THE ONLY LEGAL AND VALID DOCUMENT of the war between the U.S.A. and the United States of Mexico.

Since the question regarding the so-called treaty is now in the open, and its validity is being challenged in many quarters by the younger Chicano, the whole situation becomes more and more embarrassing to both countries. Existing documented proof of the invalidity and discrepancies of the treaty has become one of the most powerful weapons which Reies Tijerina and the Alianza of New Mexico have employed to increase the size of the question.

Should the question prove to be true, then the United States of North America is unquestionably trespassing in the Southwest.

According to El Papel (CPA), "besides all of this organized criminal conspiracy against the people of the Southwest, the United States of America is responsible for the destruction of all the documents and Land and Pueblo Titles that were burned and destroyed in 1858 in the city of Guadalajara, Jalisco, and in the city of Santa Fe, New Mexico. The United States of America is also guilty of not providing legal and judicial protection to our property after the war with Mexico of 1848." It was not until 1891 that Congress established a political court, and only one for the whole Territory of New Mexico. This court was made of judges from the South who believed in slavery. It lasted for thirteen years. It wasn't until 1960 that the documents or copies of them were recovered from a Kenneth Sanders of Missouri, who bought them from the family of Thomas B. Catron who was the Attorney General of the Territory of New Mexico in 1870 when all the documents were thrown out of the building where they were kept."

In the Treaty of Guadalupe Hidalgo, why is it that neither country is willing to denounce our claims? Why is it then that the government of the United States of North America is employing Texas Ranger tactics of coercion, beatings, unlawful incarceration, and even wanton killings against the members of the Alianza of New Mexico, Reies Tijerina and his followers, and against all of those citizens who have challenged the validity of the "treaty?" Have you ever wondered, hermano?

Mexican-American

CALIFORNIA - 1769-1969 200 YEAR OLD FRAUD*

(Reprinted from "Regeneración" Jan, 1970)

*Cherokee Examiner No. 4

California, far too long called the "Promised Land," is rapidly reaching the point where everyone is starting to realize that this is about all it is; promise-land.

Few non-natives realize that there are quite a number of reservations throughout the entire state. It is almost as though the Chicano has said that there are no natives here except them; and the white man has accepted this worthless lie and has exploited this lie to HIS own advantage.

However, this Pocho-Gringo attitude is slowly being put down by their own people as they start to develop the truth in their own culture. Now, they are starting to recall that their missions were built by the real so-called Californians; the natives, and that the Spanish grants in fact specified the native areas that were declared to be the lands of the natives for all times.

The white man, when he bought this stolen land, agreed to abide by these Spanish grants, but quickly set about to completely ignore the rights of the people.

In the first instance, General Santa Ana had NO right to sell this land; for it still belongs to the natives. At best, early Spanish-Mexican settlers were not anything more than squatters. Then, when this sale of stolen property took place, this General entered into the agreement without the knowledge or permission of the people he was representing, the Mexicans.

This simply means that the State of California is a MASSIVE FRAUD; a fraud created by corrupt Mexican and Gringo gangsters.

These facts are not history, for the situation has not altered in the slightest bit. If anything, the situation has become increasingly worse since the land fraud was created.

The state of California recently made a survey through its State Department of Public Health, and the findings PROVE that the situation IS getting worse. This study established that:

- Of the estimated 100,000 natives in the state; 35,000 live on reservations that cannot sustain life.

- The life span of these natives is 42 years, compared to 62 years for the non-natives in the state.

- In both rural and urban zones (reservations and relocated areas) there is an almost alarming increase in malnutrition, birth defects, alcoholism, diseases of an infectious nature; all of the typical effects of extreme poverty.

- 25% who move to urban areas (cities) do so because of alcoholism; to stay juiced on skid row to receive treatment or both.

- Reservations lack medical services, and many women return to their reservations to have children. The white man simply cannot understand why these women do this. The answer is that these women are obligated by tradition to have their children on (what is left of) their native land. In some instances, the delivery pattern is not the same as found in the white man's butcher shops, and the children MUST be born in the traditional manner if the child is to be considered alive and a member of the tribe. Also, by being born on "the land", the parent is certain that the child's nationality is clearly established for all times. Then, there is the human factor; the expectant woman wants to be among her own womankind during this period; a completely natural reaction. The white man simply cannot dig any of this.

- A random survey of 100 people living on reservations proved that vitamin C is virtually nonexistent. This survey was conducted in the Southern California area, and it further established that of this 100 - of which 38 were children - only five of these children had consumed vegetables in the past three meals and only two had eaten any type of fruit.

- The isolated nature of most reservation people causes a marked delay in obtaining medical treatment for even the most minor ailment. And, when finally hospitalized, their conditions are usually so bad that their period of hospitalization is two and one-half times longer than non-native people suffering from similar problems.

- Fewer than one percent of the reservation natives have any health insurance, compared with an estimated 70% of the non-natives in the medium and higher income brackets.

- The majority (70%) of the people on reservations in the state have incomes below $3,000 per year.

- The "problem" in California is WORSE than in many other states because California has not replaced the U. S. Public Health Service.

- Since 1955, when ALL federal health services were terminated for natives of this area, and the State HAS NOT made any moves to replace the program. This simply means that for the past 14 years the natives have been without medical services. It should be mentioned that while BOTH the state and the federal government agreed to this "termination" of services, THE NATIVES WERE NOT EVEN ASKED THEIR VIEWS ON THE MATTER; and also that the federal "policy" was dumped and NOTHING was established to replace it.

- In 1955 the funds available for medical services for natives was an estimated $24.5 million. This figure has risen to an estimated $99.5 million for the 1969-1970 period. Of this amount on a per capita basis, the Californians would have been awarded MORE than $15 million for medical services. As it is, NO funds are available. No money, no medical services. The hard facts of living under white domination.

By removing (terminating) federal aid and placing the natives under state domination, the California and grabbers developers and exploiters can slowly FORCE the people into THEIR society, which will then open up native land for the fast-buck artist. In short, to complete the program, established by the Mexican General and the Gringo gangsters so the history of California in fact lives today as it did in the past. EXCEPT now, today, it is getting worse.

Is there an answer?

Certainly. One that is logical and productive.

California natives long ago established the Inter-tribal Council of California. The urbans have commenced to form Inter-Urban Councils. The federal health grants MUST be re-established, but placed under a combined council of the rurals. In this manner the native health program would be under the DIRECT control of OUR leaders, both on and off the reservations.

If all of this is already established, you may ask, why then isn't it being brought about.

Because the racist California government wants the land of the natives, and the federal government simply does not care one way or the other.

Therefore, it now remains up to the general population to bring DIRECT pressure on both the federals and the state; to cause this suggested program to be made into a fact.

The individual taxpayer in this state is in fact being taxed into the poor house. It is completely unjust to expect them to assume this added burden when the federal government has funds AVAILABLE.

Make no mistake about it, the answer is simple. It can be accomplished right now, and the funds are available.

Yet the health situation becomes increasingly worse.

It is interesting to note that the white man's news media, as per usual, "speaks with lies." In part one of the September 10 issues of the L.A. Times, a Mr. Harry Nelson, Times Medical Writer, clearly stated (on page 26) that there are NO Bureau of Indian Affairs Offices in California. The CE suggests that BOTH the Times and this Mr. Nelson check out their articles a bit more; for if any of them care to see the BIA office in Los Angeles, all they have to do is waddle a few blocks to the Federal Building, and take the elevator up to the floor where the BIA in fact retains a number of offices--ALL clearly indicated as being BIA offices, complete with wall-to-wall injuns and BIA flunkies and paleface bosses galore.

Mexican-American

CHICANO COUNTRY

MEXICANS ENVISION OWN NATION IN U.S.

DENVER

An independent, Spanish-speaking nation which would be carved out of Colorado, New Mexico and Texas is more than just a dream, one Hispano spokesman claims.

Rodolfo "Corky" Gonzales, chairman of the Denver-based Crusade for Justice, said he believes the nation of "Aztlan" can be created just as Israel was.

Many people view the plans of creating a new nation "as only a dream," Gonzales conceded.

"But the Jews formed a Congress without land and went to the United Nations," he said. "The results were that the U.N. took a part of the Arab lands and gave them Israel."

Gonzales said the first step toward building the new nation would come in creation of a new political party, La Raza Unida. After this, a Congress will be formed and a bid for land will be made to the United Nations.

Gonzales said parts of Colorado, New Mexico and Texas rightfully belong to Hispanos under ancient Spanish land grants that the United States has refused to recognize.

The Hispano leader said the land, including 54 per cent of the state of New Mexico, is now controlled by the U. S. Forest Service and no one will be displeased if and when it is taken over.

Aztlan will be a nation where Chicanos will have their own forms of art, government and security, Gonzales said.

"When someone calls this separatism, I say we are already separate," he added.

Plans for creating the new nation were first outlined last week during a five-day Chicano Youth Liberation conference in Denver.

Mexican-American

UN 16 DE SEPTIEMBRE

(Reprinted from El Chicano)

Era un gran país, era también uno de los más grandes del mundo. Morena era su población, había muchos indios y hasta negros, pero todos eran como uno, algo los unía.

En aquellos años la mayor parte del pueblo se dedicaba a labores humildes del campo. Vivían en pequeños pueblos y villas donde reinaba la paz tanto en público como en casa. Se habían plantado vinedos y la gente año por año recogía la uva para la mesa así como también para la fermentación del vinagre y el buen vino. Algunos hacendados en años pasados habían plantado moreras de hojas muy verdes que los gusanos de seda comían, pues es esta su alimentación; hasta cierto punto se poplarizo la industria de la seda que hasta el señor Don Miguel, el cura del pueblo, tenía sus moreras propias. En el pueblito se habían construido algunas pilas para curtir pieles. Varias familias vivían del trabajo en la industria del ladrillo; se fabricaban bonitas tejas para los techados así como fuertes ladrillos para paredes y pisos. En los campos cercanos se oía el susurro de las abejas que pasaban todo el día visitando flores y capullos recogiendo el polen que luego llevaban para almacenarlo dentro de la colmena.

El pueblo, como las abejas, vivía en paz. Pero era esta una paz que era en realidad una especie de serenidad que cada persona llevaba dentro de si sencillamente porque así eran. En aquel tiempo se vivía armoniosamente ....buen campo, iglesia blanca, buen Padre de la Iglesia, respeto de los hijos con los padres, alguna música popular, amores y cariños entre novios y bien casados, sol brillante; el trajajo daba comer. Había indudablemente paz interior, siempre habían sido así los habitantes de la Villa de Dolores.

Dicen, sin embargo, que el hombre no vive solo del pan. No vive solo de lo poco que gana. Cuando el hombre es honrado, trabaja bien, cumple con su familia así como con las obligaciones civiles, sociales y militares a las cuales se cree obligado y entiende, entonces es cuando ese hombre despierta su conciencia. Se da cuenta de que en el mundo existe mucho más de lo que a primera vista perciben los ojos. Ve que en su pueblo hay, por ejemplo, más pobres que ricos y que los ricos viven lejos de los pobres; se da cuenta que los ricos son los que mandan, los que tienen no sólo el dinero sino también el poder. Después se da uno cuenta que lo mismo ocurre en otros pueblos y no falta quien le diga que esa es la misma situación por todo el país.

No es pecado ser rico, pero tampoco es pecado ser pobre. Lo malo es que algunos crean que el pobre ha nacido así y que no tiene derecho a enriquecerse ni su bolsillo ni la vida propia.

Parece que esto sucedia por aquellos tiempos porque un día se oyeron rumores extraños entre aquella gente que nunca había conocido más que la paz interior. Supieron que el mundo en realidad es grande y que cada quien tiene el derecho a gozar de todos sus derechos y que mientras Dios esté en el cielo nadie en este mundo tiene derecho a decir en persona que derechos debe el hombre tener o no tener. Resulta que esto es precisamente lo que pasaba por allá en aquel pueblito de Dolores en el Estado de Guanajuato. El país no gozaba de libertad, era una colonia de España, los españoles lo habían conquistado hacia ya trecientosaños. Esto revelaba que los hijos de la nación tenían pocos derechos y eso si ...muchas obligaciones como resultado de que ellos no tenían ni el dinero que compra el poder ní el poder mismo.

Un día, por cierto que era domingo, el cura de la ciudad hizo repicar las campanas más temprano que de costumbre, se llamaba Don Miguel Hidalgo y Costilla. Dió misa pero en vez de sermon dijo a la congregación que era hora de ganarse la libertad. Salieron de la iglesia muy emocionados los mexicanos, tomaron armas, se juntaron miles y a los pocos años se liberaron a brazo partido los del pueblo y también la nación entera.

Todo esto empezó en fecha 16 de septiembre de 1810. Parece que no es la primera ni quizás sea la última vez que el hombre busque la manera de buscar la libertad cuando las condiciones de vida son insoportables.

THE MEXICAN AMONG US

(Reprinted from Readers Digest, March 1956)

To all the world nothing seems more uniquely American than the Western cowboy. But actually his trade, his horse, clothes and techniques are part of the rich heritage that men from Mexico have contributed to our way of life. His name is a translation of the Mexican word vaquero. The word "cowboy" in its common meaning today was unknown to our language when the first Americans headed for Texas in the 1820's. They thought of themselves as farmers. Their Mexican neighbors, whose herds had roamed the ranges since the early 1700's, introduced them to the lariat, branding iron and the horned saddle, and taught them how to break wild mustangs and round up the longhorns. Soon you spoke fightin' words if you referred to a Texan as a "farmer." He was a saddle-proud rancher if not ranchero, a cowboy or buckaroo if not vaquero.

Today the language of the rangeland shows how extensive were the cowboy's borrowings. Corral, pinto, palomino, mesquite, bronco, rodeo, mesa, canyon, arroyo, loco, plaza, fiesta, pronto, Mexican words by the hundreds slipped into English. Quién sabe became savvy, chaparejos was shortened to chaps, estampida was converted into stampede, vamos to vamoose, juzgado to hoosegow. Even the famed "ten-gallow hat" got its name not from some imaginative Texan's exaggeration but from a Mexican song about a gaily decorated or gallooned headpiece, a sombrero galoneado.

In countless other ways we are indebted to the Mexicans who inhabited the Southwest. There were only 75,000 of them there when Mexico ceded the region to the United States. But their ancestors had lived in the borderlands since 1598, 22 years before the pilgrims sailed for the New World, and they had put their imprint indelibly upon the land. Colorado, Nevada, New Mexico, California, all bear the lovely, lyrical names the Mexicans first wrote upon their maps, as do numberless rivers and mountains, cities and towns from Texas to the Pacific shore. By experiment and innovation they had learned how to survive and prosper in this half-desert land. And so, when English-speaking immigrants poured into the Southwest the way was eased for them, as it was for newcomers nowhere else in America, by an immense fund of experience their predecessors freely shared with them.

Early migrants from the East thought of the Southwest as the Great American Desert. This changed when they saw the green fields along the upper Rio Grande, irrigated by New Mexicans since the 1600's and by the Indians before that. Borrowing their methods, the newcomers turned millions of desert acres into some of the most fertile land in America. In California the great gardens of the Spanish missions, where olives, limes, dates, figs, pomegranates, oranges and lemons were first adapted to American soil, were founded by Franciscans who came in from Mexico with the explorers.

These gardens were the predecessors of the millions of acres of groves which now are one of California's most distinctive features.

Copper mining in the Southwest got its start when Jose Carrasco discovered the great Santa Rita copper and silver deposit in western New Mexico, and by 1804 some 600 Mexicans were working this open pit. Later, in Arizona, other companies adopted their techniques, calling in Mexican miners to develop the pits and build the smelters. Miners of Mexican descent still form a major part of the working force in most of the Southwestern copper mines.

When James Marshall found gold at Sutter's Mill thousands of Americans poured into California to work the placer beds. Most of them knew nothing about mining. But former Mexicans, who had been working small diggings along the coast, taught them how to use the shallow wooden pan with which the gleaming grains are washed from the gravel.

When the creek beds became exhausted, Mexican-Americans introduced mule-driven mills to crush gold-bearing rocks. They developed the quicksilver deposits at New Almaden and showed the gold and silver miners how to use mercury to extract the precious metals from crushed quartz. Without this process, invented in Mexico in the 1500's, many of the rich Western mines could never have been profitably developed.

Though Mexican-Americans contributed richly to the rapid development of the Southwest, tragically few of them benefited from the vast changes that followed annexation. The children of a simple folk culture, they were unprepared to compete with the flood of ambitious, hard-driving immigrants that suddenly engulfed them. Their native tongue became a foreign language that barred them from all but the poorest-paid jobs. Strangers in a land they had once shared with the Indians, they retreated into their adobe villages. As their numbers increased, their fields and flocks had to be divided and redivided. Thus, while the living standards of other Americans climbed steadily upward, grinding poverty became the lot of most of the Spanish-speaking.

Yet to the far more poverty-stricken peons of old Mexico their former countrymen in the States seemed rich, and they began to head north to jobs and bread. Quick to hire them were the builders of the new western railroads, desperately seeking laborers to replace the coolies whose importation had been prohibited by the Chinese Exclusion Act.

Soon so many peons were arriving at the border that the railroad hiring agents could pick and choose. Those they passed by were stranded until one Texas cotton planter had a simple idea. Tenants and share-croppers had to earn at least enough to survive from one harvest to the next. But Mexicans could be hired to plant or pick cotton for day wages. When their jobs ended, well, they could always look for other crops in other places.

Before long the produce farmers on the lower Rio Grande, the citrus growers around Los Angeles, the lettuce planters of the Imperial Valley, the fruit packers of central California and the sugar-beet companies of Colorado and Michigan were inducing Mexicans to follow the harvests. At the turn of the century, immigrants from Mexico totaled only 100,000. By the late 1920's 1,500,000 had entered the States.

The migrant labor system was wonderful for the big farms. Paying only 15 to 20 cents an hour for Mexican labor, they could ship their produce to the east coast and still undersell the market. It was wonderful, too, for millions of consumers, bringing them vitamin-rich fruits and vegetables in season and out. But for the Mexican laborers, and their wives and children, it turned life into a nightmare of wandering.

They moved from one isolated farm camp to another with no opportunity to learn English or acquire our customs. Paid subsistence wages, entire families had to work from dawn to dark if all were to eat. Children got a chance for schooling only when the harvest season ended in November, and they had to leave their classes when it got under way again in March. Undernourishment and squalid living conditions combined to boost the incidence of tuberculosis among Mexicans to four times the average for Anglo-Americans. Infant death rates were as much as four times higher than among other Americans.

The depression of the 1930's hit Mexican-Americans harder than other groups, but it also brought opportunities. Entering the CCC camps, thousands of teenagers got their first chance to associate with other American youths, to learn English and develop working skills. Younger children for the first time attended classes the full school year. By 1940 the maturing American-born generation was no longer bound, as its parents had been, to the poorly paid treadmill of harvest field work. On the booming West Coast many found jobs in airplane plants and shipyards. In Texas and in the Midwest thousands entered steel mills, foundries and auto factories. As their earnings rose, their living conditions and health improved tremendously.

After Pearl Harbor thousands of young Mexican-Americans sought enrollment in the Paratroops, the Rangers and the Marines. Because so many of them deliberately sought the most dangerous assignments, the 375,000 men of Mexican origin who served in the armed forces suffered casualties far out of proportion to their numbers. For example, Mexican-Americans formed about ten percent of Los Angeles' population, but casualty lists revealed that 20 percent of those killed and wounded had Spanish names.

Men of Mexican ancestry won a phenomenal number of awards for gallantry in action. Of the 26 Texans who received the Congressional Medal of Honor, five were of Mexican descent. In Italy, when German paratroopers threatened to break the American lines on Mount Battaglia, Manny Mendoza of Mesa, Arizona, stood on the crest of a hill and a single-handedly broke their attack, killing 40 of the German soldiers. In France Pfc. Silvestre Herrera, armed only with a bayonet and hand grenades, wiped out one German machine-gun nest and then, although wounded, crossed a minefield to subdue another. When he was called with a dozen others to the White House to receive the Congressional Medal, Herrera alone failed to stand at attention as the President pinned America's highest award upon his tunic. He couldn't, for he had lost both legs in battle.

Wider educational opportunities for Mexican-American came after the war and have already paid rich dividends. The census of 1930 listed only 165 physicians and surgeons; as late as 1940 barely 3000 had qualified for the professions. Today the number of professional and technical workers is estimated at 30,000. A number appear on the rolls of college and university of faculties.

In prewar days few Mexican-Americans could muster enough capital to start a business. Today thousands of veterans own taxi companies, produce houses, bakery chains, drive-ins, machine shops and trucking firms throughout the Southwest. In California 20 percent of all auto plant workers, 50 percent of the building-trades union members, and nearly 60 percent of garment-plant employees are Mexican-Americans.

Many, however, still spend part of each year following the crops. But working and living conditions on the farms, though still far from ideal, are vastly different from what they were 15 or 20 years ago. To attract labor, many employers have installed modern sanitary and medical facilities, commissaries, decent housing and pure water supplies.

Thousands of Mexicans still come to the United States each year under temporary work permits to follow the crops. But under U.S.-Mexican agreements their numbers are limited, and wage and working standards are maintained by Government-supervised contracts. Thus, they and the Mexican-American citizens (who form 80 percent of our migratory farm-labor force) have been able to attain higher earning power and a better standard of living. A recent survey has shown that most of those who now make the "big swing" do so in their own cars.

As Mexican-Americans have emerged from isolation and poverty, the prejudice with which some other Americans once regarded them has markedly diminished. In Texas, this trend has been aided by the work of the Good Neighbor Commission, a state agency which since 1943 has investigated complaints of discriminatory practices and has encouraged friendly cooperation between Anglo-Texans and those of Mexican descent.

Even more effective in reducing prejudice has been the increasing interest Mexican-Americans have displayed in civic problems. Nine years ago, when a young Mexican-American social worker named Edward Roybal ran for city council in the tension-torn Eastside district of Los Angeles, he received only 3400 votes out of a potential 87,000. Professional politicians explained: "Most Mexicans won't vote, and most other people won't vote for a Mexican."

But Roybal was certain that apathy and group antagonism could be overcome. With 20 other young veterans and their wives he formed a Community Service Organization and within a year they had 800 men and women working together, for the first time in the Eastside's history, on a host of community projects.

When Roybal ran again in 1949 thousands of Spanish-named citizens, who had once thought it useless to vote, flocked to the polls. And thousands of Anglos, having shed their prejudices, changed their voting pattern and Roybal was elected.

Despite the progress Mexican-Americans have achieved, many remain among the poorest paid, worst-housed and least-educated of our people.

But in the advances that the younger generation has scored lies the certainty of a future in which all the Mexicans among us will be able to share the good things of American life.

BICULTURAL AMERICANS WITH A HISPANIC TRADITION

(Reprinted from Wilson Library Bulletin)

Presupposing that librarians can best serve their patrons when they know with whom they are dealing, I propose to describe three distinct, yet similar groups of library patrons, that is, potential library patrons. These are the Cubans, Puerto Ricans, and Mexican-Americans. The dominant United States society, made up predominantly of light-complexioned, upper- and middle-class, Protestant Anglo-Americans, reared in a cultural environment traditionally Anglo-Saxon in regard to language and social customs, has made it an unwritten law to promote and uphold institutions which establish the social and philosophical values structured for an Anglo-only society. This has created an American way of life which, on the one hand, has developed a sense of superiority for the Anglo, and on the other, has consigned anyone else to an inferior status.

At a time when our country is at last beginning to lend an ear to the voices of the long-forgotten minorities, I wish to place into focus the three principal groups commonly categorized as "Spanish-speaking" or "persons of Spanish surname." The feelings of resentment that widen the existing gap between these groups and the Anglo-American society result from a lack of understanding. As long as this situation exists, we shall continue to have separate and unequal societies, vying for each other's downfall. Though united by common bonds, the three groups are differentiated by historical, cultural, and even language differences. Each has people with a common cultural heritage which sets them apart from others in a variety of social relationships. Some highly educated and prosperous businessmen, technicians, and professionals have come from all three groups. A representative number of middle-class citizens enjoy the mainstream of American society. It is the remaining larger part of these groups that is the object of this article.

THE MEXICAN-AMERICAN

There is no accurate count of the Mexican-Americans who reside in the United States, but in the five States of the Southwest alone, Arizona, California, Colorado, New Mexico, and Texas; this minority comprises approximately twelve percent of the total population. This is not a homogeneous group. Some of its components are new in this country, having barely completed the time required for citizenship. There are, however, others who can trace their family's residence in the Southwest to 1609, when Juan de Onate established the first permanent Spanish settlement in Santa Fe.

Biologically we are Mestizos. The variety in our physical characteristics reflects strikingly the union that has resulted from the cross-fertilization of the heterogenous Spanish with the various indigenous peoples of Mexico. History tells us that most of the Indians found by the Spanish were reddish-brown in color. Some were quite dark and others were of a very light hue. There was also variance in stature. The Mayas, for example, were short and stout; but the Indians from northern Mexico were tall and slender.

The Mexican-American society of today has evolved in the course of many years. The social relationships that have developed between the Anglo-American and the Mexican-American may be best understood if seen in historical perspective. Until about 1803, what we now know as the American Southwest was made up of people who lived in isolated communities where Hispanic customs and institutions prevailed. The landed gentry lived in big adobe houses built on ranches, some of which stretched, as they used to say, from the point where the sun rose to where the sun set. Next to the big houses of the patron there were other smaller buildings where the peons lived. Landlords and peasants lived together in a semi-feudal agricultural economy, characterized by the paternalistic hacienda system. The few Anglo-Americans who migrated to the Southwest and California readily adapted to the Hispanic cultural way of life, buying land intermarrying with the Mexican families, learning the Spanish language, becoming an integral part of the existing social and economic system.

The cultural conflict began after 1803. President Jefferson believed that with the Louisiana Purchase the United States had bought everything east of the upper Rio Grande, including Texas and half of New Mexico. Spain did not agree, but since she was occupied with internal problems she was unable to defend her colonial boundaries. The American settlers continued to invade that territory unmolested.

The annexation of land acquired as a result of the war with Mexico produced a new influx of Americans to the Southwest. By the Treaty of Guadalupe Hidalgo, which Mexicans were compelled to sign in 1843, Mexico ceded California, Arizona, and New Mexico to the United States, and approved the prior annexation of Texas. After having taken one-half the territory that Mexico owned in 1821, the United States purchased another 45,532 miles of Mexican territory below Arizona from Santa Anna.

After 1803 the American Settlers no longer came as single men predisposed to become members of the prevailing society. Instead they came with wives, relatives and friends, determined to establish towns with legal and social institutions Anglo-

Saxon in every respect. The American chroniclers of the period found little to admire in the Mexicans they encountered, unless it was women and horsemen; instead, they found plenty to criticize. All Mexicans are described as dull, dirty, liable to steal anything not nailed down. The men were lazy, cowardly, treacherous, and cruel to animals. Although women were usually seen with kinder eyes, probably because the writers were mostly men, they did not escape reproach. They were thought to "breed like prarie dogs an' jest as careless." We are told by Cecil Robinson that the dime novels of young America are full of incidents in which Saxon intelligence, strength, and purity of motive triumph over Mexican guile and treachery. This attitude or superiority coincides with the fact that most of the Anglo-Americans who settled in Texas came from slave States. With them they brought their racial prejudices which eventually were carried over into Arizona, California, Colorado, and New Mexico.

The discrimination formerly practiced against Negroes was now transferred to another people.

Mexicans encountered by the Anglo-Americans on the borderlands were generally poverty-stricken, self-taught country people schooled only in the rudiments of life. They worked hard from sunrise to sunset, but there was always time for fiestas. Men drank liquor, gambled, and made love to their women and enjoyed it. The landed gentry did little manual work, but in education they were not much better off than the peon. The chief disseminators of learning were the priests, and what education there was, was in their hands. Since their pre-occupation was with spiritual needs, not much time was left to improve the social and living conditions of the people. In 1850, seven-eighths of the population were illiterate. The newly arrived Anglos were bewildered, oftentimes horrified, with the inhabitants of the region and their different way of life.

The people of the Hispanic Southwest have yet to be favored by the ruling governments. The Spanish during their occupation of Mexico, which lasted until 1821, contributed next to nothing toward the social welfare of the masses. Then, after the Mexican revolt, there was a change in rulers but not in the system. The rich continued to get richer and the poor again suffered. With the country torn by internal dissension, the economic conditions of Mexico took their toll. The frontier, so remote from the Mexican capital, was easily overlooked. Robinson appropriately concludes: "It is unfortunate, at least from the point of view of a possible mutual esteem, that these two societies first encountered each other at a time when the United States was bumptiously self-confident, and Mexico was undergoing a period in which its national morale was at a very low ebb."

As Anglo-American settlements grew, the construction of new towns and railroads gave added impetus to the development of mining and agriculture. The demand for cheap labor in the expanding United States together with chronic economic misery in old Mexico motivated large numbers of Mexicans to abandon their troubled country to try their fortune in the United States. This large and continuous immigration from south of the border increased manifold the population of the early communities founded in the Southwest. The Mexican Nationals were not always well-received by the members of the early Spanish-speaking families, who felt that their own social status in the eyes of the dominant society would be lowered by the working class immigrant. To differentiate themselves from the Mexican immigrant, they identified themselves as Spanish or Spanish-American. History records that while the governing Spanish-speaking families were in some cases first- or second-generation Spaniards, most of these settlers were Mestizo or Indian. Efforts of early comers without wealth to distinguish themselves from recent Mexican arrivals were not always effective. The eyes of the Anglo to this day seldom make a distinction between newcomers and those who can trace their residency to colonial days. The double wage system, which paid more to the Anglo for the same type of work, was consistently applied to the Spanish surnamed without regard to length of residency.

As the Mexican immigrants, mostly Mestizos and Indians, came from a society in which the working class had very limited political rights, these people arrived in the United States psychologically preconditioned to assume a subservient role. Moreover, the Mexican nation had not yet developed national pride in its indigenous heritage. Under these circumstances, the immigrant's self-image as a politically voiceless member of Mexico's working class was magnified when he entered this country. This image of inferiority placed him at a disadvantage to compete in the agressive society of the Anglo.

If the Mexican National arrived penniless and with an unclear picture of himself, there was much on his cultural baggage which worked to his benefit. His language, religion, moral and social values, European in origin, were complemented by a regional heritage unique in its indigenous tradition. The Catholic religion, with its extensive ceremonial calendar, offered a bridge over which religious and festive holidays and new bonds of friendship could be reinforced. He was further identified with the Mexican-American community by the institutionalized social obligations inherent in the "compadrazgo" system. It provided a wide range of family obligations and at the same time furnished the mechanism to integrate new members through marriage, baptismal, and other religious vows.

In the Treaty of Guadalupe Hidalgo it was agreed to give the residents of the Southwest and California the freedom to speak Spanish, to practice customs and traditions, and the freedom of religious worship. However, the United States has been unable to live up to its commitments. In the name of Americanization, Anglo-American social attitudes have downgraded Mexican cultural institutions, undermining the very foundations of security upon which rests the Mexican-American society. The magnanimous conqueror imposed an "American" way of life which excluded those not Protestant, those not of Anglo-Saxon stock and upheld that the United States should be a one-language country. As a result of this chauvinstic policy many so-called "Spanish-speaking," who today should know Spanish, do not speak the language and even feel embarrassed to be associated with it and the Hispanic culture. Only recently has any effort been made by the government to encourage bilingualism among Mexican-Americans.

Mexican-Americans now suffer from a trauma that originates in lack of identification with the positive elements of our cultural heritage. Both children and adults have been left so confused that when asked about their nationality, they respond with such answers as Spanish, Spanish-American, Latin, Latin-American, Mexican, and Mexican-American. Of course, some of us do respond that we are Americans.

In comparison, when Americans of Anglo-Saxon background are asked to identify their nationality, they will invariably reply without hesitation that they are Americans. One of the conclusions that can readily be drawn from this is that they are psychologically comfortable with their national identification. This is not true on the whole with Americans of Mexican descent.

SHOULD CHICANOS ASSIMILATE?

(Reprinted from Machete)

Of all the ethnic groups in the United States, Chicanos are the worst off. Discrimination against these second class citizens has been subtler than that which has confronted the American Black. But it has resulted in a more unbearable predicament for Chicanos. In California the average income per capita for the Black is $1,437 while for the Chicano it is $1,380. In 1960 the average Black in the United States completed 10.3 school years as compared to the 8.5 years for the Chicanos.

Larger families and lower income have resulted in worse housing for Chicanos than for anybody else. A larger percentage of Chicanos are unemployed than any other group. This is astonishing in light of the fact that Chicanos have proven to be excellent workers and have been continously in demand.

These forgotten Americans completed requirements for minority status when the guardians of Anglo-culture accused Chicano culture of being inferior. Anglos contended that Chicano culture was a retreat from progress, and that it bred crime.

However, a more serious attempt at evaluating Chicano culture will reveal that the Chicano has a rich heritage both here in the United States and in the Mexican nation to which he so often relates. We only have to refer to the contributions of Chicano culture within the United States.

LA RAZA COSMICA

The art of the santeros in New Mexico, Texas and Colorado, has been called by art critics as being the most original and creative folk art produced in the United States along with the arts of the Indians. This example is especially significant since it demonstrates that Chicano culture is not orientated towards any notion of racial exclusiveness. These very real art forms are deeply rooted in the blending of the simple, religious, pastoral way of life which developed in an area where the red man and the white man lived in peace with mutual respect for one another, eventually intermarrying freely among themselves.

Jose Vasconcelos, probably Mexico's leading philosopher, spoke of Mexicans as being "La Raza Cosmica." It is cosmic because in Mexico the races have blended successfully. Vasconcelos regarded miscegenation as a good thing because it enriches the cultural variety of a civilization.

Meaningful attitudes and traditions have been categorized by unsympathetic Americans into the religious commitment which has supposedly made Chicanos passive.

However, it appears to be more of a conflict of cultures which stress different values, a clash between a Protestant Ethic and a Spanish-American Ethic. Because in many instances Anglo culture has rejected these values, Mexican-American culture has attempted to isolate itself from a world which it believes has trouble in offering its own people necessary happiness and spiritual satisfaction. At the same time the amazing survival capacity of Chicano culture is evidence of how meaningful it has been to its people.

EDUCATIONAL SYSTEM HAS FAILED

The battleground or the struggle between American culture and Chicano culture has been the school. The education system in the United States has failed Chicanos. Part of the explanation for the large drop-out rate among Chicanos is the racist bigotry with which they are confronted. This bigotry has resulted in Chicanos in schools being taught that their cultural roots must be eradicated. As long as they fail to meet American expectations for acculturation, Chicanos will be treated as second-rate citizens. But Chicanos, even with their deficiency in formal education, resist most efforts for effecting this transition.

Underlying Chicano efforts against acculturation is an attitude shared by other movements in this country, be they ethnic or social, which have demonstrated a growing dissatisfaction with the values and way of life afforded by middle-class America. This is significant since it indicates that the preservation of Chicano cultural identity can be partially explained by the irrelevance of many of the values maintained and imposed by middle-class America. Not just Chicanos but many other Americans are unhappy with the doctrine of economic perversion, the accumulation of physical wealth as a sign of personal success, which has lent itself to creating a society rich in economic assets but mediocre in its spiritual achievements.

CHICANOS NOT CULTURALLY DEPRIVED

Chicanos are not culturally deprived in the sense that they have no values organized into meaningful social patterns. If they are deprived it is because they have not been allowed to participate in American socio-economic life as Americans who have a rich Mexican heritage.

In tearing down Mexican culture, Anglo culture has not produced a set of substitute values to which many Chicanos can be committed. Interestingly enough many of these Chicanos who did not complete the cultural transition and who found themselves suspended in a cultural vacuum have begun to rediscover the heritage which is theirs. As a consequence of this growing awareness they, like many other Chicanos, are experiencing great pride in being Chicanos. This reversal inacculturation is largely an expression of antithesis against an American structure chained to its Protestant Ethic.

Chicano Separatism can serve many positive purposes. When the Chicano returns to the "barrio," or just to his own home, he is coming back to a traditional way of life which satisfies his social needs. Here he finds comfort, the functioning in the economic life of the greater society. Yet he has not been acculturated, but maintains a cultural identity which is essential to his character and to his expression as a dignified human being. Acculturation is not good for American society since it aims at setting up a system of values at the exclusion of those values which both the individual or a cultural group may have to offer. This will and has given birth to mediocrity in America.

However, I do contend that "cultural assimilation" is possible in a society which encourages diversity. Assimilation can strive for the coordination of these distinct forces into a cooperative effort at constructing a healthy socio-economic structure based on justice.

With this in mind, each culture has something to offer to the others. In order for Chicano culture to fulfill this function it must remain open to an exchange of dialogue and ideas with other cultural groups even though it continues to voluntarily perpetuate itself. To be an American means that a person has the right to be different within this democracy. The Chicano has the right to preserve his unique cultural personality, but also has the capacity to be a contributing factor in the greater American society.

Mexican-American

ETHNIC PRIDE, NOT SEPARATISM

(Reprinted from Post Reporter)

CRYSTAL CITY -- The walls of the cramped little office were plastered with reminders of the turbulent 1960's and the social awakening the decade had spawned among the "forgotten Americans" of the Southwest.

Portraits of the martyred Kennedys hung near a photo of another assassinated hero, the Mexican rebel Emiliano Zapata. In the picture Zapata wore crossed bandalleros and waved a carbine. The caption was self-explanatory: Viva la Revolution!

A poster showed three clenched fists -- one black, one white, one brown. Together they demanded, "We Are Hungry." A bumper sticker bearing the black eagle of protest said "Boycott Grapes." And a large red and white banner simply read "La Raza" (the race).

BEHIND HIS cluttered desk, 25 year-old Jose Angel Gutierrez kept two other reminders, a double-barrelled shotgun and an 18-inch long machete.

Gutierrez, the former state chairman of the controversial Mexican-American Youth Organization (MAYO), is called many things by many people. Civil rights worker. Militant, Organizer. Outsider. Champion of the oppressed. Revolutionary.

The slender, moustached Gutierrez prefers "activist" if he must have a title. "I am a militant in the strictest definition of the word. I am adamant," he says.

Gutierrez is also called, quite correctly, a man to watch, the leader who might emerge in the 1970's as an influential spokesman for the 1.7 million Mexican-Americans in Texas.

For a young man, Gutierrez has made a remarkable number of friends, and enemies, in high places.

He started his career of "activism" while he was still in high school. A 1962 honor graduate of Crystal City High School, he now is the behind-the-scenes leader of the boycott at his alma mater.

GUTIERREZ graduated from Texas A & I University in Kingsville in 1966 with a degree in government and history. He spent five months at the University of Houston Law School, then received a masters degree in government from Saint Mary's University in San Antonio in August, 1968.

His thesis was titled "La Raza and Revolution: The Emperical Conditions for Revolution in Four South Texas Counties."

While at Saint Mary's, he helped found MAYO in March of 1967. He was elected state chairman and the militant organization spread quickly, with chapters in virtually every South and West Texas town.

Gutierrez was on the firing line at the Chicano school boycotts in Kingsville, Abilene and Edouch-Elsa. He helped tack the so-called "Manifesto of Del Rio" to the courthouse door there after a Mexican-American rally last March.

SPEAKING TO a cheering crowd of 2,500 Gutierrez said:

"We are committed to nonviolence, even while living in the midst of offically-approved violence. We are prepared, however, to be as aggressive as may be necessary until every one of our Mexican-American brothers enjoys the liberty of shaping his own future.

"We are ready to fight the gringo when and where he wants . . . We are soldiers of La Raza . . . We are going to defend our people, and the gringo isn't going to put it to us anymore."

Gutierrez and MAYO were immediately criticized by five Texas congressmen, including the ranking Mexican-American political leader in the state, U. S. Representative Henry B. Gonzalez of San Antonio.

MAYO was "preaching hate and practicing racism in reverse," the congressmen said. Gonzales charged that some MAYO members had made "frequent trips to Cuba."

Gutierrez and the new MAYO chairman, Mario Compean of San Antonio, loudly denied the charge ; Gutierrez said Gonzales was confusing MAYO with a group of California ex-convicts who used the same name.

Months in the limelight later, Gutierrez is back in his hometown. He runs a Head Start program for the children of migrant workers and sits on the board of the Zavalla County Community Action Association.

He is still Projects Director of MAYO and his current "project" is the Crystal City school boycott. More than 1,700 of the school district's 2,800 students have stayed out of classes since Dec 9 and the strike is scheduled to continue Jan 5 when schools reopen.

Gutierrez has also become philosophical about the Mexican-American civil rights movement and his role in it.

"In the 1970's we will see a tremendous push by the youth, asserting themselves even more than they have in the past. Next year is an election year. There is even talk of local third parties, maybe even here," he said.

"The churches have been tackled and they are responding, not only Catholic but other denominations. A renaissance of Chicanos and Spanish culture is spreading out."

He quickly ticked off what he says are the three major problems faced by Chicanos, poverty, illiteracy, and "psychological hang-ups" perpetuated by an Anglo-dominated society.

"The Anglo who comes into a Mexican neighborhood usually wants a woman or to let his hair down in a bar." he said. "Pretty soon the Mexican music is bothering him, he hates the damned Mexican music.

"Then he goes home across the tracks to his suburban home and listens to the Tijuana Brass or the Baja Marimba Band on his stereo or watches Trini Lopez on Ed Sullivan. And he thinks he understands us. The gringo wants to accept us on his terms."

The solution to the problem will not solely be found in the election booth, Gutierrez says.

Activist leaders like Bexar County Commissioner Albert Pena and State Senator Joe J. Bernal of San Antonio are outnumbered by more conservative, business-oriented Chicano politicians, he claims.

The three Texas Congressmen with Spanish surnames, Gonzalez, Eligio de la Garza of Mission and Abraham Kazen of Laredo, all reflect in varying degrees the Anglicized society of South Texas, Gutierrez says. "Henry B. is the most liberal of them," he says, "but he's really not all that liberal."

"You elect an all-Chicano school board and everybody thinks no more dropouts, everybody is going to college. It hasn't happened and it's not going to happen. It takes money. It takes foundation-level contract.

"The rough guy, the social reject is going to have to change the values of the community. For the movement to sustain itself, the kids are going to have to be together platonically, boys and girls.

"The Pachuco (thug) and the lady from the garden club are going to have to sit down and work together. You have to change the social order. We have to be united."

Boycotts of schools or businesses are only partially successful he says. "The school-by-school tactic won't work. Maybe we need a national boycott or two or three simultaneously in each state where there is a heavy Chicano population."

The three best-known Mexican-American leaders, Cesar Chavez of California, Corky Gonzales of Colorado, and Reies Tijerina of New Mexico, have only small followings in Texas, Gutierrez says.

"It's true that we're factionated, but that's because there are no national leaders yet," he said. "You'll see a lot stronger leaders in the '70's and they'll be young guys."

MAYO and the other less vocal Chicano organizations are "shooting society for ethnic pride, not separatism," Gutierrez says. "The solution has to be within the greater society." He is worried nevertheless about whether the Mexican-American can peacefully be assimilated into the American mainstream.

"Peacefully? I hope so, but what is happening on a broad spectrum indicates that it can't. We've been waiting a long time for these changes, but no one wants to do anything meaningful, riding off to the moon, fighting in Vietnam.

"We are tired of waiting."

LIKE WATER, LIKE TRUTH

(Reprinted from El Chicano)

I am a human being by nature; a citizen of the United States of North America by birth; and a Mexican by culture. In none of these circumstances did I have a choice; of all three I am intensely proud. I am a "Chicano," a "Mexican-American," a member of "La Raza" . . . . .

All my life I have taken this for granted. However, the misunderstanding and fear expressed by Anglo students and their parents when Chicano students walked out of Central High School at Fresno, have led me to systematically think out and vocalize my ideas. Hopefully this article will be read by some of those who are mystified by the Chicano movement,and even more hopefully, it will help you understand us better.

My parents immigrated from Mexico in search of a better life. I was born in this country; I am a citizen of the United States of North America and I am proud of it. Politically, I owe no allegiance to any country. Why, then, do I criticize the United States? For the same reason that every loyal citizen does; because I love my country. Only the insecure (the selfish) are afraid to criticize that which they THINK they love. These are the people who bury their heads in the sands of sloganism: "My country, right or wrong," "America, love it or leave it," "My country first," etc., etc. I love my country but before my country comes my God and my conscience. My God is the cosmic God of Judeo-Christian tradition, the father of all mankind !!

If by birth I am a citizen of the United States of North America, by culture I am a Mexican. My mother tongue is Spanish although I like all kinds of food, I have a special relish for Mexican food, Mexican music, and especially the Mariachi sends chills up and down my spine. You may say, "All this is true, but it does not answer the question: why is it so? Why have Chicanos not acculturized to the United States of America?"

The question is not so simple as it sounds. First of all unlike the European immigrant, separated from his homeland by thousands of miles of ocean, the Mexican immigrant finds himself next door to Mexico, relatives and friends in Mexico; Mexican radio and press keep the ties very much alive.

Secondly, the geographical area in which most Mexican immigrants have settled has its roots in Mexican culture and history. The Southwest was Mexican before it was Anglo, consequently many Chicanos tend to look upon the Anglo as the immigrant and ask the question, "Why has not the Anglo acculturized?".

Thirdly, when you ask me, in effect, to give up my tradition of Mexican culture, what do you offer me to take its place?

While our citizenship and cultural heritage act as dividers that separate us from other human beings who do not share the same citizenship or culture, our human nature, on the otherhand, transcends the barriers of nationality and culture. Human nature is the liberating force which gives nationality and culture their meaning. Because we all share the same humanity, we must accept each other as equals and we must respect each other as human beings who happen to be citizens of a given nation with definite cultural traits.

This is what we Chicanos are asking. Just as we accept you as you are with your Anglo culture, so we ask that you accept us as fellow human beings, fellow citizens of the United States of North America with a Mexican cultural heritage.

I AM MEXICAN-AMERICAN

(Reprinted from Today's Education 5/69)

THE AVERAGE MEXICAN-AMERICAN DROPS OUT OF SCHOOL by the seventh grade. In Texas, almost 80 percent of students with Spanish surnames drop out before completing high school. In California, 73.5 percent of the state's Mexican-American students do not complete high school.

Some incidents that took place in a Texas high school where 98 percent of the students are Mexican-American may help to explain the high dropout rate.

"I don't know what the fuss is all about," the teacher said to her senior civics class. The "fuss" the teacher referred to was a potential walkout by 300 to 500 students who had made certain demands on their school personnel.

Their demands were simple. They wanted to select the nominees to the student council instead of having school officials name the candidates. Because some students were interested in going to college, they wanted chemistry and trigonometry and sociology taught in their school and they wanted to be counseled about available college grants, scholarships, and work-study assistance. Finally, they wanted to be taught about the contributions their ancestors had made to the state of Texas.

The civics teacher could see no reason for their demands, particularly the last one. "After all," she said, "you're all Americans."

Anita, one of the school cheerleaders, stood up and disagreed. "I'm not American. I'm Mexican-American. You're white and I'm brown."

Anita sat down, sobbing. She had never spoken up to a teacher before. But she was on sure ground, she felt. In spite of her tears, she felt glad that she had said what she had. She was Mexican-American.

Like many other Mexican-American girls, Anita had been taught at home to regard her bronze color as a matter for pride. After all, Anita told herself, the appearance of the Virgin of Guadalupe to the lowly Indian, Juan Diego, showed without any doubt that the Virgin, La Virgen Morena, had Anita's Mexican-American coloring But Mrs. Smith wouldn't know that.

COLOR, OF COURSE, HAS BEEN ONLY ONE SOURCE OF MISUNDERSTANDING between Mexican-American students and many of their Anglo teachers.

The Mexican-American has maintained his mother tongue longer than has any other minority group. Whereas most immigrants largely replaced their mother tongues with English in one or two generations, the Mexican-American has clung to Spanish for three, four, and five generations. This is due primarily to the proximity of the Mexican border. Spanish language TV, newspapers, radio, and movies are commonplace in the barrios.

Many unfortunate classroom situations have arisen because schools and teachers have refused to recognize that Spanish is the social language of their Mexican-American students.

"Traes un lápiz?" Hector had leaned over to Juan for a pencil.

"I've warned you about speaking Spanish in my class," the teacher said sharply. "Go see the vice-principal right now Hector. I can't have any more of that murmuring in Spanish."

Mrs. Jones was irritated. Too many of her students kept lapsing into Spanish. There was a school policy against the use of Spanish and she had a vague idea that there was a law against speaking Spanish in the schools of Texas.

Hector, a six-foot varsity tackle, was active in all school activities and popular with his peers.

I don't do anything wrong, Hector kept repeating to himself as he made his way to the office. I get A's in Spanish class but when I use Spanish to whisper to a friend in Mrs. Jones' room, I get sent to the office.

Hector arrived at the vice-principal's office. After explaining why he was there, Hector sat through a 15 minute lecture on why it is very American to speak English.

Mr. Neill's lecture, which he had often delivered before, mentioned the vague law that prohibited the use of the Spanish language in the schools.

"Well, Hector, you can take three licks and go back to class or go home and bring your parents," Mr. Neill stated after the lecture.

I know I'm as good an American as he is, Hector thought to himself. My brother is in Vietnam and I'll probably be going, too. Why does Mr. Neill have to tell me about speaking English and being an American? I can speak it, and I was born in the United States. Mr. Neill wants to whip me! He's worse than Mrs. Jones. My father hasn't given me a licking since I was eight. Now he will have to miss work to come to school because my mother can't speak English. He's going to be mad.

"Well, Hector, will it be three licks or your parents?" Mr. Neill asked.

"The three licks."

THE SCHOOL DISTRICT HAS NOW CHANGED ITS POLICY AND Spanish can be used whenever it enhances a teaching situation. High Schools there offer courses in sociology, chemistry, and many other college preparatory subjects formerly considered too difficult for "Mexican" children. The high school where the incidents took place has had a change of administration and the new principal, a Mexican-American, is well aware that frequently schools have not been able to work successfully with Mexican-American students.

It is important for schools to recognize the advantages of being truly bilingual. The so-called language-educated person is skilled in reading, writing, listening, and speaking. Generally, the Mexican-American's Spanish language skill is limited to listening and speaking sometimes to listening only. And yet the skill he has developed in speaking and/or understanding Spanish impairs his ability to become skilled in speaking and/or understanding English. Much of this can be traced to conflicting attitudes on the part of school people. His two languages are placed in constant conflict and it is difficult for him to achieve true proficiency in either.

In the classroom, much can be done to help Mexican-American students overcome this language conflict. The use of Spanish in the education process will help. In some cases Spanish can be used as the teaching language. For instance, bilinguists can be taught mathematics in Spanish. Admittedly, this will not improve their abilities in English, but at least their mathematical learning will not be held back because of their deficiency in English.

Intelligence tests, if they are to be regarded as such, that are not as heavily weighted on verbal ability should be developed, and until they are, teachers and counselors may inadvertently classify bright bilingual children as slow learners.

The schools need to consider the cultural and economic environment that surrounds the lower four-fifths of Mexican-American citizens. Having become a minority in the land that belonged to their ancestors, these ppeople have existed in a system dominated by Anglo institutions: governmental, educational, and economic. They have expressed their rebellion against foreign institutions by withdrawing from the culture and clinging to their own Mexican-American traditions.

It is important that teachers show respect for the language and the culture their Mexican-American students cherish. Even if the teacher does not speak Spanish and the class is being conducted in English, he should allow a child to express himself in Spanish when he becomes stuck for words. When the teacher wants to encourage students to speak English to one another, he should not put in on the basis of "you're American, Speak American." Instead, he should say something like, "Yes, Spanish is a great language--even Thomas Jefferson said so. You need English, though, to live and work in the United States."

Mexican-Americans have a proud heritage and they deserve to learn about it in school. They should study histories of Latin America. United States history ought to emphasize Mexican contributions. School libraries should make available biographies of Spanish-speaking leaders.

Students need to have the opportunity to learn about contemporary Mexican-Americans who are contributing to the American scene. Successful Spanish-speaking community leaders and college students should be brought into high schools to discuss career attainment. (Similarly, successful Mexican-American high school students should be urged to speak to elementary and junior high school students to point out the advantages of remaining in school.)

Particularly helpful in adapting the schools to the needs of Mexican-American students will be for the teachers of these students to have special training--courses dealing with the education of the culturally different and economically deprived.

Mexican-American

I, JUAN, NEGRO

(Reprinted from El Chicano)

When I see and touch myself,
I Juan with Nothing yesterday,
But today Juan with Everything,
With Everything today
I cast my eyes around
And I wonder how it happened

Let's see what I have
My country is open to me
Everything in it belongs to me
I walk through my country
Surveying the things I didn't have
And couldn't have before
the cane harvest
the mountains
the city
the army

Now forever mine
Now forever ours
Now forever yours

A brilliant panorama
Of sun, star and flower

Let's see what I have
I can move,
I Juan with Everything,
Peasant, worker, simple man
I can talk to the banker
not in English
not as Señor
But as compañero.

Let's see what I have
I Juan Negro with Everything
no one dares stop me
at the door of a ballroom or bar
nor in the lobby of a hotel
screaming No Room
not even a private one (let alone
a suite)
where I could rest my head

Let's see what I have
I have the joy of no sheriff
Who pounces and locks me in jail
To dispossess and expel me from
my land
Into the middle of the highway

I have the land and the sea
no country-club
no high-life
no tennis-club
no yacht
Nothing but beach to beach, wave
to wave
Gigantic blue open free
In short, the sea

Again, let's see what I have
I have already learnt to write
To think
And to laugh

I have what I have
A place to work
To earn
Something
To eat

Let's see
I have what I had
To have.

CHICANO COURSE HOLDS MIRROR TO OTHERS, TOO

(Reprinted from the Los Angeles Times, Wednesday, June 17, 1970)

Ramon Garza and Jim Hansen, junior college classmates, had been friends for years. Ramon looked very Mexican. Jim, of Scandinavian descent, looked it.

One day, Ramon, a student in one of the newly instituted courses in Chicano studies, opened this conversation:

Ramon: Tell me, Jim, just what do you think of me as a Mexican?

Jim: What do you mean?

Ramon: Just what I said. What do you think of me as a Mexican?

Jim: You're not a Mexican. You're as American as I am.

Chicano studies had prepared Ramon for this reply. After they talked some more, it was established Ramon was Mexican - in the same sense Kennedy was Irish, Alioto is Italian and Goldberg is a Jew.

TALK ENTERS NEW STAGE

Then their talk proceeded to the next logical and predictable (for Ramon) stage:

Jim: Ray, I don't really think of you as a Mexican. I think of you as one of us.

Ramon: One of who?

Jim: Well, you know, you're not like . . . well, like the others.

Ramon: You mean I'm not like Roberto (a Chicano acquaintance)?

Jim: No, he's OK too . . .I mean, I didn't mean that.

Ramon: OK. You said I'm not like others. What others?

At this point both boys were feeling more uncomfortable with one another than ever before, but Ramon was following a course set down by his Chicano studies teacher.

'YOU'VE GOT TO ADMIT...'

Jim: Well, you're not like other Mexicans I've known. Are you? You've got to admit you're different. You've tried.

Ramon: What others? You said I was about the first Chicano you ever got to know real well.

Jim: That's not true! I know your family.

Ramon: And you're my friend because I'm not like my family?

Jim: I didn't say that.

Ramon: Yes you did.

Jim: Well, what I meant was--well, all right. You're not like your family. You're different from your parents.

Ramon: So if I was like my folks, I wouldn't be your friend.

Jim: Now Ray, don't put words in my mouth....

So the conversation went careening out of control. Jim was surprised to suddenly hear himself saying he didn't like the smell of strong food in Ramon's home and that was the reason he didn't like to go there.

And he was surprised to find that Ramon was keenly aware of a different kind of smell in Jim's home. Jim insisted that his and other Anglo homes had no odor, but that he'd noticed in "foreigners houses" there was always a strong smell. And Ramon was quick to seize on the slip "foreigner."

"I thought you said I was as American as you," he accused.

FRIENDSHIP DISSOLVED

This friendship and perhaps hundreds like it, there's no way to tell you how many, was dissolved. And, according to many who are involved in the newest addition to high school and college curricula, it really never was a friendship.

Many persons today are angered by such deliberate confrontations which seemingly create antagonism. But a great number of Chicano faculty members and administrators agree such a confrontation is a fundamental step in the studies.

Students in Chicano studies are taught that reactions like those of Ramon and Jim are the result of a lifetime of living in an insensitive, if not racist, host society.

TELEVISIONS'S IMAGES

Without realizing it, since Jim had been old enough to watch movies and television, the image of a Mexican as either a buffoon or merciless cutthroat had been thrust upon him.

In Chicano studies sensitivity sessions, Anglo students frequently say they can't recall seeing a Mexican portrayed on the screen as a responsible, sober person capable of doing competent, technical work.

Chicano studies teach that it is impossible not to respond to this stereotyping, and that the only "cure" is re-education, which is one reason why in some Chicano studies programs as many as one-third of the students are Anglo or Blacks.

CHICANO REACTION

Conversely, it is impossible for a Chicano not to react to a lifetime of ridicule and maligning. But inasmuch as he cannot escape the accusing finger, he gets into all kinds of psychological trouble.

Raoul Guzman, dean of community services and adviser to MECHA, a student group, at Pasadena City College and a pioneer in the field, points out that a double consciousness exists for many Chicanos.

"This double image is caused by constantly being forced to look at one's self through the eyes of others," Guzman explains. "This distorted image exists because the dominant society works against a Mexican being a Mexican."

THEORY EXPRESSED

According to Guzman, the Mexican, or Chicano, must become an American before the Anglo can be comfortable with himself and accept the Chicano as a friend and still condemn Mexicans through stereotypes.

"This wholesale generalization of the Mexican and his way of life simplifies the resolution of many Anglo problems," Guzman said.

"For example, the sick scapegoating, ascribing one's own hangups and unacceptable characteristics to Mexicans, allows the Anglo to feel superior while at the same time inferiorizing the Mexican."

The other side of this double image, Chicano studies experts agree, is how the Mexican-American feels about himself.

"To be a Mexican is to enjoy and accept himself as he is, rather than how others, such as Jim, would like him to be." Guzman says.

This is what Chicano studies are all about; getting the Mexican-American, or Spanish-American, or Chicano, whichever word is preferred, to understand about himself and his people, his history and his culture, his heritage and his destiny.

But how can this be accomplished with a race (la Raza), a people who until very recently had never had a novel published by one of their own about themselves, never had a history book written by one of them about them, never had a single course offered about themselves in all the universities and colleges across the nation?

"You do it through Chicano studies," answers Francisco Sandoval, chairman of Chicano studies at Cal State Long Beach.

Sandoval believes the reason so many Chicanos drop out of school (a 90% high school dropout rate in some parts of the nation) is their lack of identity, caused by having been left out of history, literature and society, except in negative respects.

"It's heartbreaking, but it's not hard to figure why so many Chicanos are on reds, over-dosing, dropping out and in jail," he says.

"It's part of my job here to make 400 Chicano students aware of what this society has done to them."

NEVER A CHANCE

He continues: "When I came to Cal State, I did the white thing in the white establishment, but I kept thinking about how most of my people are working in the fields, parks and factories. There was just a handful of Chicanos here.

"Most never get a chance because they're born into disadvantaged families, subjected to inferior schooling, which conditions them to failure because of teacher attitudes. And in high school they get counseled away from college prep courses."

Most Chicano studies programs throughout the Southwest have been in operation less than two years. Many California colleges with relatively high Mexican-American enrollments are just beginning to offer such courses.

Sandoval's department has been in operation only since last fall, but it is one of the most comprehensive and advanced in the region.

The seven-instructor department offers 27 courses and a BA in Chicano studies, as do most programs elsewhere. Sandoval says his staff will be expanded shortly.

RANGE OF COURSES

The courses range from Mexican-American Heritage and Identity to Pre-Columbian Meso-American Civilization, which covers the various societies in middle American from prehistoric times to the Spanish conquest of the Aztecs.

Sandoval realizes that not only must the Chicano be re-educated about his potential but the host society also must learn. Sandoval, thus is encouraged to see that about one-third of the students in his department are Anglo or Black.

"We're making up for defects that kids began picking up in elementary school," he said. "We hope that prospective teachers who take our courses, white, black or brown, will begin to make changes when they start teaching in the barrios."

Gil Garcia is an East Los Angeles barrio product. Years ago he was kicked out of Hollenbeck High School and he spent three years in Jackson Correctional Institute. Now, at 40, he is the director of the UCLA Mexican-American Cultural Affairs Center.

IMMENSE PROBLEM

He thinks the problem of that giant university relating to Chicano students is immense but not insurmountable.

"Out of 31,000 students here," he laments, "we have about 600 Chicanos. We have more foreign students, and their needs are better met, than Chicano students. Of 1,800 faculty members, at present five are Chicanos. This must change.

"We have practically no Chicano studies program here now, but we plan to launch a big program by fall. We're desperately recruiting Mexican-American teachers. If we have to we'll accept White or Black teachers who are sympathetic to our cause.

"But we can't have the middle-class teachers from middle-class colleges who have the Mexican stereotype in mind, the kind who urge girls to take home economics and boys to take auto shop."

ANGLO TEACHERS USED

It is generally agreed that sympathetic Anglo instructors of Chicano studies can fill the needs of students when Mexican-American teachers cannot be found.

One such pioneer in the field is John Reib in Pasadena, instructor of English literature and president of the Southern California alumni of Kappa Delta Pi, an honorary educational society.

Reib, who teaches Mexican-American literature to Chicano students, has seen dramatic changes in individual students who became aware of their identity and heritage.

"I could cite several examples that old-time educators wouldn't believe," he claims. "One man came into the program with the traditional street-gang tattoos on his arms. He was older than I. And then he started learning about himself and his people, and the accomplishments of heretofore obscure Chicanos."

OUTSTANDING PERFORMANCE

"In a single semester he became an outstanding scholar. He reads everything he can get his hands on, and does independent research. He brought to our attention literature we were unable to find for our studies."

But Brown studies boosters run into heavy opposition. The encouragement of such confrontations as that of Jim and Ramon is greatly criticized by well-meaning White liberals who spend considerable time and effort bringing about racial "harmony."

One activist coed bitterly denounced a Chicano studies program for recuiting nonmilitant Chicanos and turning them into what she calls "raving radicals."

"There was this group of Spanish girls in our organization," she said. "They were happy. We went places and did things together. Then those Chicano studies guys talked them into attending some sessions. Before long they came back, challenged everything we did for them, and left."

PROBLEM NOTED

Guzman agrees the problem ostensibly exists.

"We have a lot of Chicano students who come on campus disagreeing with what we're trying to do," he explains. "These kids hear about injustices and prejudice and they say, 'But nothing like that ever happened to me,' or, 'My best friends are Anglo.'

"We ask them to put the question to their Anglo friends: 'What do you think of me as a Mexican?'

"The inevitable confrontation arises. What was seemingly a good friendship begins to come apart. That isn't good: what's good is that then, at that point, both Chicano and Anglo are ready to start learning what each other's culture and dignity is all about.

"The ones who said at first 'That never happened to me'; their memory isn't too hard to jog. In the rap sessions you can hear them tell how an Anglo friend explained there wasn't enough room in the car going to the beach, or that some one else sent the invitations to a party the Chicano was left out of.

"They begin remembering, but what's important is they learn to cope with reality, instead of forming mental blocks in their memories."

And what is the reaction of the students who were at first reluctant to face reality?

Guzman says they usually react in one of two ways: They become extremely militant and join every group that is trying to break down social barriers, or they become tremendous academic achievers, as did John Reib's students.

ANGLO EXPERIENCE

And what about the Anglo who feels he lost a friend because of Chicano studies?

Instructors agree this can be the most gratifying experience in the field; sometimes the Anglo student realizes he has been a victim of a system he didn't understand. More and more of these Anglo students show up at the Chicano studies and registration desk. And this time they are ready to really learn what their former Brown friend was all about.

CHICANOS AMONG THE HONORED

(Reproduced from El Chicano)

Riverside's Chemawa Junior High School will honor its war dead on Thursday, May 28, at a special memorial assembly.

Among those who gave their lives in World War II, Korean War, and the Vietnam conflict are several Chicanos.

At a time when many Americans (Chicanos are not exceptions) have been supporting, questioning, and protesting the war in Vietnam, Chemawa's students have felt the stings of casualties. Amid its 1500 students, youngsters have shown their concern, their grief, and their mixed emotions for the war. Although cognizant of the moratoriums and protestations manifested through television and other media, Chemawans have remained relatively quiet, but active. There are no demonstrations, no loud protests, no campus disruptions--just talk, discussion, poetry, petitions and deep concern.

Among the concerned is Nicholas Rodillas, Social Studies teacher and ninth grade House of Representatives adviser. In his class, students have been involved emotionally with discussions concerning young people and the war. It wasn't too long ago that some of his students were ninth graders who later became Vietnam's victims. Such realities have become ever more dramatic today as more products of Chemawa become involved in the prolonged war. However, whatever the persuasions are of his students, a feeling of wanting to do something for its former products is shared by Rodillas and his youngsters. "It was at this point that the idea of honoring and paying tribute to its war dead--sans politics--became a project," stated Rodillas. A Chemawa war memorial plaque listing former Chemawans became a reality.

As sponsor of the ninth grade House of Representatives, Rodillas proposed to the students the idea of the project which was enthusiastically received by students, staff and administration. Proceeding through the channels of student government, committee work, and fund raising, the project blossomed. Utilizing yearbooks, past records, and publicizing the project through the local newspaper, students, staff and administration began to research the list of its former students. After much searching and calling, a roll was established.

Among the several war dead, Chicanos have had their share. Those named on the plaque are Joe Sanches (class of '39), Ysmael Villegas ('39 and Congressional Medal of Honor recipient, posthumously), Pete Macias ('40), Magdeleno Torres ('40), Clarence Martinez ('40), Ruben Narranjo ('41), and Frank Amaro ('42).

Noreen Croyle, student and chairman of the memorial plaque committee, stated, "A plaque sounded ideal because it would be a lasting memorial." Furthermore, "The plaque manifests Chemawa's concern and tribute to its former students and their loved ones," said Rodillas. "We know what they sacrificed for us; the least Chemawa can do is to honor them."

It wasn't too long ago that many Mexican-Americans were regarded by some as "drop-outs," "greasers," "meskins," "wetbacks," and recently, "banditos." Such immature, irresponsible, reprehensible, and racist remarks have proven to be delinquent stereotypes as Chicanos have demonstrated their respectability and loyalty to society and their country.

It should be remembered that Chicanos rank superior in Congressional Medal of Honor winners--and this is not vaingloriousness. Chicanos have not been guilty of treason, sedition, nor cowardice in armed conflict. Instead, they have been faithful in their service record, and certainly had more than their share of war casualties. Yes, some were dropouts, deprived, poverty stricken, uneducated, unsophisticated, erroneously stereotyped. Yet, on many occasions, they have proven themselves to be among the valiant.

Ysmael Villegas, who grew up in Casa Blanca, Riverside, certainly represents a part of the valiant ones. However, how many youngsters at Chemawa (let alone Riverside) are cognizant of his courage in World War II? How many folks--young and old, Chicanos as well as others--know that this soul of Aztlan walked the halls of Chemawa Junior High School? Is it of any value that a single product of a local barrio and a large junior high school sacrificed his life for a forgotten cause? Is it of any value that youngsters of any public educational institution die for a conviction in which they believed--although questioned by some? Chemawans believe so.

It is the hope and prayer of many Chemawa students that no more names shall needlessly be added to the war memorial plaque--as casualties are not merely names and numbers, faces in yearbooks, but human beings and loved ones. They are products of our institutions--homes, families, churches, and schools. Casualties are real and tragic--whether they be Anglos, Negroes, Indios, or Chicanos.

Mexican-American

CHICANOS WANT SOCIAL CHANGE

(Reprinted from El Chicano, September 13, 1969)

Mexican-Americans of today are actively working for social change. We are getting organized at the high school, college, and university levels, in which we are both persistent and determined. As a result, the Chicanos have formed into differently named organizations, but the goals remain the same, shared by various groups such as MAYA (Mexican-American Youth Association, MECHA (Movemiento Estudientil Chicano de Aztlan), MAYO (Mexican-American Youth Organization), MAS (Mexican-American Students), and many others. One of these organizations is UMAS (United Mexican-American Students) which has chapters in over 46 schools, each of which is autonomous. Basically these chapters are united through a central body that meets monthly to share ideas, set common goals, and reach out for programs that will constructively satisfy the emotional, social, and mental needs of the Bronze community. It is our aim to play a key role in enabling the Chicanos to enjoy first class citizenship. To us, this means equality of opportunity in both education and justice.

UMAS stands for LA RAZA, Education and for dedication to La Causa. This is the soul of UMAS. These are the goals to which they have dedicated themselves. The UMAS members of California State College at Long Beach have joined together in the spirit of La Raza to achieve certain basic aims. They are:

1. To destroy the stereotype image of the Mexican-American that has been created by white racism in our society, an image that is not a reality.

2. To encourage more young people to get educated and make themselves and their ideas felt in society.

3. To emphasize the life style of the Chicano since it is a large part of the cultural blend that makes up the heritage of America.

4. To actively instruct our community regarding the achievements of the Chicano and his unique contributuons toward the growth of America.

5. To sponsor constructive activities such as our Training Program which assists Mexican-Americans in higher education. This was a National Training Program for teachers, counselors, and administrators involved in the recruitment, the retention, and the financial assistance to Chicano students. This was the first program sponsored by the United States Office of Education in which all levels of the academic community, including students, community leaders, and college administrators participated equally in the planning and formation of the program activities. The program was designed to increase participant understanding of minority group students and to develop and implement plans of assistance for Mexican-American students.

We also sponsor La Semana De La Raza. It is the goal of La Semana to educate and stimulate pride in our race, in our culture, and in our community.

6. To cure the damaging effects of white racism upon the Mexican-American student by means of programs such as the Chicano studies. This program will develop a positive self-image in the Chicano. For others, it will provide a broader perspective toward the Bronze man and his life style. There will be nine courses offered this fall; courses such as Mexican-American Culture, Introduction to Mexican Literature, Introduction to Field Work in Barrio Studies, History of the Mexican-American of the Southwest, Mexican-American Thought, Cultural with Pre-Columbian Meso-American Civilization, The Mexican-American and Social Institution, and Contemporary Mexican Literature in Translation. In addition, our department is going to have a Bilingual Communications Skills class. This is an intensive audiolingual program of laboratory and class conversation to build understanding and speaking skills in both English and Spanish reading and linguistic analysis, vocabulary building and study of language structure, some writing and translation in the latter part of the course. The student is taught how to take lecture notes in college and learns the concept of symbols and idioms. This course is required of E.O.P. Mexican-American students and recommended for students of bilingual background. It features diagnostic tests to determine language levels for instruction and connecting language diagnosis and placement. Curriculum material will be made especially for this program in the language laboratory, and only bilingual instructors, or those with equivalent language proficiency and understanding of Mexican-American culture, will instruct.

Broadening one's perspectives through more knowledge is essential and so is aiding students to go as far as possible in educating themselves. However, in a racist society a life of confusion is certain unless basic beliefs are realized:

1. That the basis of democracy lies in the recognition of the individuality and dignity of people.

2. That the human qualities of each person--not his ethnic affiliations should be considered the paramount fact to the establishment.

3. That certain rooted problems in society must be rectified by the primary consideration of human needs.

There exists in this country attitudes and practices that are contrary to these beliefs. UMAS will strenuously oppose these attitudes of exploitation, hate, and slander, each of which are the ingredients that make up white supremacy and badly commit itself to protecting the first-class citizenship and human rights of the Mexican-American people.

Mexican-Americans are moving towards establishing an improved set of American values and we ask everyone to share this responsibility with us. The United States has been corrupted by materialistic values which place color television, automobiles, and money above people. Materialistic values have served as a front for white supremacy, color television is enjoyable, cars are convenient, and money is essential, but they should not rate above respect for people. They should not rate above a Mexican-American's feeling of self-worth or his basic need to be accepted and respected. It is time that we replace these materialistic values with human values, and white supremacy with love for people, and I mean all people of any color, religion, culture, or whatever.

YOUNG CHICANOS ARE DETERMINED TO CHANGE THEIR IMAGE, LIVES

(Reprinted from The Press Enterprise, August 5, 1970)

By Joe Pichirallo

"If somebody tells me to move in the wrong way, I'm not going to take it," the youth said. "The dignity and self-respect of the Chicano is all we have left."

Clustered around him in the early evening darkness were about 25 young Chicanos, mostly in their late teens and early 20's.

An outsider might regard them as "hoods", a policeman might call them the criminal element, but in the conversation they revealed themselves as perceptive and determined young men. Their political awareness at times was surprising.

Many were in the midst of new, personal social and political developments. They intend to knock down the image of the passive, lazy Mexican-American, an image held by many Anglos.

They were not Brown Berets, nor sophisticated militants. Some of them still called Blacks, "colored guys." Many of them drove cars well-appointed with "skirts," "mags," and "souped engines."

"They are perceptive and determined . . ."

Friends cruising by in cars were asked to join the discussion. The group gathered outside the "blue room" (the main recreation room at Villegas Park) to give their opinions on the way things are today for young Chicanos in the barrio of Casa Blanca.

The conversations occurred in the aftermath of shootings and fights between Chicanos and Blacks at the nearby Pueblo Casa Blanca low income dwellings. Some of the emotions still lingered on within the group.

MANY IN THE GROUP had participated in the fight.

(This article, however, is not an attempt to describe or analyze the disturbances at Peublo Casa Blanca the weekend of July 17-19. Rather it is intended to present the perspective of young Chicanos living in Casa Blanca.)

No names. They did not want to limit the conversation. Skepticism of the reporter ran through the conversation ("Are you sure the Press-ENTERPRISE is really going to let you print this?" "I won't believe it "til I see it.") Their initial hesitancy to talk loosened eventually.

"While there is no organization of Brown Berets here in Casa Blanca now, you can look for it in the near future," one predicted.

"Why isn't there a Brown Beret organization already?" they were asked. A youth seated in front broke into a careful grin: "The Brown Berets are a serious thing to get into. But the more things happen the more talk there is about forming such an organization."

"People are getting pushed into it!" shouted a youth from the back, his face hidden by the evening grayness.

The conversation quickly turned to their favorite target--"the cops."

"THE POLICE HAVE made up our minds, they (the police) are causing people to organize. If there was no need to, the people would not organize," explained one youth.

"Police protection turns out to be martial law," another added.

An older man mentioned that the city's community relations office was looking for two Chicano and two Black youths to work as liaisons with the police. "If they (the police) still act the same, if they still harass, a million community relations officers would not make the people think they (the police) are good," one said.

They referred to an incident last summer where a police officer asked a young Chicano man to help the officer at a local church bazaar.

"When the cop who asked him to help was having trouble with another youth, he tried to step in, and the same cop beat, maced and arrested him," he claimed.

When they met with a top Riverside police official they claimed he told them the older officers grow to hate Chicanos and brainwash the younger cadets.

"We asked him to tell them to stop it, but he said he couldn't control it," one said.

"Then he has no business in there," another exclaimed. "If we can control one of our guys and tell him to hold back, why can't he?" he asked.

"WHEN THEY (THE POLICE) came to the Pueblo, they started shooting at us," one said. The Chicano youths contend the shootings occurred in the early morning hours of Friday, July 17. In a separate interview. Black youths claiming to be witnesses to the Friday night incident also made this allegation.

Riverside Police Capt. E. T. Fagan, head of the patrol division, denies the police did any shooting that day. Fagan said police regulations require he receive a report whenever weapons are discharged. He said he did not receive such a report.

"They can't make peace by coming in firing."

"They can't make peace by coming in firing. They come to break it up, and come in shooting," one of the more reticent youths off to the side interjected. "They could have used tear gas " he added.

The youths also complained of the police indiscriminately stopping cars that weekend jumping out with shotguns and ordering people to get out or get arrested.

The Chicanos said they were well accustomed to police harrassment of this type.

"If the police lived in this neighborhood (Casa Blanca), then they would probably show more respect for the people who live here," one youth put forth.

"IF THE POLICE ARE more of a threat than burglars, then you start organizing against them as the enemy," another suggested.

"If they don't stop, they are going to be stopped," he added.

A few days before, an adult Chicano who spends a lot of time in Vilegas Park claimed that the situation between the police and the young adults in Casa Blanca had deteriorated to the point of imminent danger. "Both sides are going to explode out here (in Villegas Park) one day soon, and both sides are going to get hurt," he predicted.

The youths looked back on their experiences in high school with bitterness and distaste.

"We have two choices . . . the military or jail."

"They (the teachers)started brainwashing us since kindergarten." one said.

"You got to a certain point in school where they railroaded you into vocational and shop classes, so they didn't have to handle teaching you," he explained.

"They start to get us to where we believe we're really not worth anything," he said.

"You didn't go to school to learn," another interjected.

"You learned about someone who is going to punish you for the rest of your life," he added.

"In school, they (the teachers) tried to make us believe we were white," a youth said. After graduation the youths explained, it was different. "We have to work twice as hard to get a mediocre job," one said.

ANOTHER INTERJECTED: "With no jobs, we have two choices, the military or jail....a lot of us want neither," he said.

"Chicanos are becoming more politically aware because there is not much else for us to think about," a young Chicano remarked. "As oppression becomes a burden, you think about what you can do to alleviate the problem...the more politically aware you become," he explained.

"Even the most docile animal will fight back when he is cornered." another said. "The (Anglos) get mad at us when we cross the Rio Grande yet they came across the whole ocean," said a youth who had been quiet most of the night.

"The land belongs to us," he asserted. "We were here first (in the Southwest)," he said. "Eventually the power changed off because our ancestors were naive," he explained.

"They (the ancestors) didn't believe the Anglo would be as cold as he was when he took the land," another said.

A modern example: "The police thought they could get away with their activities. Part of this is our fault for not fighting back," one said.

"We are not anti-white," a youth pointed out.

Chicanos, however, must work on their difficulties because they know their problems best, they stressed. "We have to do it ourselves," one said.

"We don't need any more sociological studies, we know the problems," an older man said.

RATHER THAN WORRYING about doing things for Chicanos, sympathetic Anglos should first change the attitude of people in Anglo communities, they suggested.

"Chicanos are my family' . . ."

"My main action is with Chicanos because they are my family," a youth pointed out.

While older adult Chicanos see the need for change and support their efforts for social change, the young chicanos are the ones actually pressing for social and political change, they assert.

They had disdain and dislike for Mexican-Americans who had gotten political and social power but had done nothing for Chicanos. They refuse to call these "sellouts" Chicanos. We can't identify with them," one said. The "sellouts" are called Mexican-Americans.

"There is an awakening going on, the awakening of a sleeping giant," one observed. "The burden is on the young, the future is on our shoulders." he said.

Darkness broke up the conversation. They straggled off, some to their cars - their wives and girl friends waiting. Laughter and good-natured kidding could be heard as they talked in the distance.

Earlier one had said, "When we talk of Riverside, we don't think of Casa Blanca. Riverside ends where they built their freeway. It's a tight community. We keep in touch with each other . . . out of necessity."

AN INTRODUCTION TO THE MEXICAN-AMERICAN PROBLEM

(Reproduced from El Chicano)

The following represents an attempt to summarize the remarks made by our group of eight Mexican-American youths regarding the problems of the Mexican-American, his role in society, and how we can help remove the problems in some way.

The Problem

The problem concerns a group of Mexican-Americans who generally suffer from economic, social and political de facto discrimination. The causes of this discrimination are complex and often controversial. It is evident from statistics and from our own common experiences, however, that de facto discrimination does in fact exist among Mexican-Americans.

A few statistics illuminate and dramatize the problem. In the Southwest where the Mexican-Americans are concentrated, the family income of this group is generally substantially lower than that of his "Anglo" counterpart. The proportion of Mexican-Americans in professions or in managerial positions is quite small and further, this porportion has not changed significantly from generation to generation. Unemployment among the Mexican-Americans is high, roughly twice the rate for everybody else. Mexican-Americans live in some of the poorest housing in the Southwest. In comparison with other Southwestern minorities, Mexican-Americans receive less education (Note: The median is 8.1 years of school completed by males age 14 and over, 8.4 for Negroes, and 10.6 for "Anglos"). They figure quite high in crime rate statistics and depend heavily on social welfare programs.

In summary, the statistics suggest that Mexican-Americans seem to be socially, economically and culturally stagnant and, therefore, are apparently alienated from the mainstream of society.

Discussion

Since the causal chain is complex, it is not known whether the problem stems from internal seclusion or external pressure. We refuse, however, to consider that the status of the Mexican-American is a natural phenomenon which always has existed and must necessarily always exist. We think that perhaps a cause of this stagnation and alienation is the inability of Mexican-American to understand the problems of cultural assimilation and of the often hostile society's lack of understanding of or sympathy for the specific problems facing the Mexican-Americans.

Those individually successful Mexican-Americans who have assimilated into "Anglo" society often end up by breaking their ethnic ties.

More specifically, they effect the disassociation by denying their Mexican-American background and substituting instead the more glamorous "Spanish" appellation, or even the recently-coined Americausian" name. Or, they may foolishly try to remain inconspicuous, lest they attract attention to themselves with their dark skins or names like Lopez, Garcia or Sanchez.

WHY JUANITO DOESN'T READ

BY MANUEL H. GUERRA

If Juanito doesn't read, should we blame the child, his teacher, or his environment? There are many reasons why the Mexican-American child in California seems to be a slow learner, but unfortunately the reasons are not readily admissible or adequately understood by the classroom teacher. Juanito's real problem has not been identified or defined.

There have been few scientific studies by competent linguists concerning the problems of bilingualism of the Mexican-American child, probably because language backgrounds differ widely. In order to understand Juanito, it is necessary that the investigator speak his mother tongue proficiently, understand the customs, attitudes, and inclinations of the Mexican and his effort to adapt to the California scene.

Our state colleges and teacher education institutions are not preparing teachers to deal sympathetically with the problems of minority children, especially those requiring bilingual adjustments. Our teachers in California have been trying valiantly to carry new responsibilities without adequate skills. If we really want to help Juanito, we must understand the morphology, the syntax, and phonemic system of the child's bilingual problem. It seems reasonable and logical that our teacher education institutions should direct attention to these subjects for all candidates who expect to teach in California.

The social and economic problems of the Mexican-American child are now coming into focus with new emphasis on compensatory education. Lack of cultural opportunities, substandard conditions of home life, and the insecurity, misery, discomfort, and even squalor, associated with poverty are being attacked at their sources. The McAteer Act of 1963 set up a pilot compensatory education program throughout the state, followed by federal anti-poverty programs which are beginning to show constructive results.

These harmful economic and social forces dissipate energies, short-circuit ambition, create anxieties and fears that rob the child of a conducive state of mind for reading. Often the child is exposed to the misfortune of parent abandoment or the detrimental influence of alcoholism, narcotics addiction, wife beating, abusive language, child maltreatment. If Juanito comes to school from such an environment, it is not surprising that he does not read.

The correlation between testing and the ability to read puts Juanito behind the eight-ball from the very start. The language problem inherent in the test itself reduces his chances and automatically puts him in a class category from which he cannot escape. Juanito consequently believes in his second-class capabilities and he seeks the company of others who may be more retarded than he.

What holds true in second-language learning in the elementary grades also holds true in learning to read in English. A high IQ is not a requisite for foreign language learning; children with average IQ's learn a second language successfully. Any child with a high IQ has a better prognosis to learn any subject or skill than one with a low IQ. But IQ is not a criterion of success in itself; the way it is ascertained and the importance it is given have not helped the Mexican-American child. It has rather perpetuated a myth about Juanito's low reading ability and postponed a truly scientific and constructive approach.

As I have enumerated, Juanito's linguistic and cultural differences, his social and economic environment, and the unrealistic testing procedures which stigmatize him have impeded his growth and have placed him in a group which is barred from full effectiveness and success.

In the case of the Mexican-American child, bilingualism is concerned with a study of structure and phonemics unlike that required for any other group. This basic fact has escaped sociologists, psychologists, and linguists. Sociologists tend to combine the problems of minority groups and to study them as a single phenomenon. They also maintain the "acculturation" theory of 50 years ago. The first does not recognize the individuality of ethnic groups and the second is inconsistent with the reality of the current civil rights movement.

For example, both Negro and Mexican-American peoples wish to preserve their heritage and culture, and the differences of their contributions to the American society enhances our way of life with great vigor, beauty, and diversity. Their contributions to the mainstream of American life stem from their individual talents and skills. "Acculturation" still implies "absorption" and "assimilation" into the Anglo-Caucasian majority group, in the sacred name of Americanism. Understandably, the Negro and the Mexican-American resist this homogeneity, feeling a need to identify themselves proudly with their national origins. The Mexican prefers tortillas and beans to Boston brown bread and green peas, but he still considers both good American tastes.

If the sociology professor continues to look upon the Mexican-American child in the same way he approaches the problems of Negro children he will deal with unreality. If child psychologists do not understand the thinking processes of the Mexican-American child, his studies will be ineffective. If the linguist studies no more than the morphological and phonemic problems of the Mexican-American child, his view will be myopic.

Juanito's mind must deal with a basic conflict of loyalties between the English-speaking culture of his school and the Spanish-speaking heritage of his home. What confuses him, and in his juvenile immaturity this seems irreconcilable, is that differences of language and culture must be incompatible with the American way of life to which he emotionally yearns to belong. To Juanito, his citizenship status and identity, on one hand, and his domestic heritage on the other, belong to two separate images of himself which he cannot integrate.

Juanito's segregation is self-imposed. He censures his Anglo-American side or his Mexican-American side for this reason or that, and his automatic criticism of himself is the most severe penalty he could possibly sustain. He cannot give himself completely to either side, so he withholds himself from both. Lack of understanding in school, discrimination in society, and the racism of ethnocentric gangs poison his sense of security.

Juanito is keenly sensitive to his problem. As any American child, he wants to belong to the large society and to be respected by it. He is embarrassed because his parents are "different." Unless pride in his culture should develop, he will reject either his parents and their authority or his teachers and monolingual classmates. His emotional turmoil cannot be understood without genuine empathy for him. If the upheaval is not corrected, the child who has not learned to read will seek compensation and understanding in gangs of Mexican-American youth who, like himself, view themselves as social rejects. The child becomes a logical candidate for juvenile delinquency.

The problem of Juanito is not insurmountable; he needs only to learn that respect for his Mexican heritage is consistent with good American citizenship.

If Juanito is taught that his knowledge of Spanish is an asset, not a liability, which he may share with teacher and classmates, he will develop a new sense of worth of himself and a new source of security and status.

There has been little communication between the Mexican-American community in California and the professional educator concerning the problems of the Mexican-American pupil. Mexican-American parents often have social adjustment problems even more acute than those of their offspring, hence they shun parent-teacher conferences and school activities. School authorities, often unaware of conflict, neglect consulting with the silent minority. Organizations now exist, standing ready to offer liaison service where needed.

I have pointed out that Juanito's failure to read is based in reasons which are linguistic, environmental, and emotional. But I believe that psychocultural reasons predominate, that the child feels a confusing conflict of loyalties which exist only in his imagination. Lack of empathy throughout society, indifference of teachers, and prejudice on the playground tend to convince the child that his California community rejects him.

Juanito needs friends; he needs a sense of dignity and self-respect. Given these, he could be among the best readers in his class.

"I TAUGHT THEM ALL . . ."

I have taught in the high school for ten years. During that time, I have given assignments to a murderer, an evangelist, a pugilist, a thief and an imbecile.

The murderer was a quiet little boy that sat in the front row and regarded me with pale blue eyes; the evangelist, easily the most popular boy in school had the lead in the class play, the pugilist lounged by the window and let loose at intervals a raucous laugh that startled even the geraniums; the thief was a gay-hearted lothario with a song on his lips; and the imbecile, a soft-eyed boy sulking in the shadows.

The murderer awaits death in the state penitentiary for murder, the evangelist has lain a year in the village churchyard; the pugilist lost an eye in a brawl in Hong Kong; the thief, by standing on his tiptoes can see into my window from the county jail; and the once gentle moron beats his head against a padded cell in a state asylum .

All of these people once sat in my class. They sat and looked at me gravely across the worn desk. I must have been a great help to them - I taught the rhyming of the Elizabethan sonnet and how to diagram a complex sentence.

-- Author Unknown
(Moreland News and Views, San Jose)

Mexican-American

MEXICAN-AMERICAN REVOLUTION IN EDUCATION

About 4.7 million Mexican-Americans live in the United States today, more than 90 percent of them in the five Southwestern states and more than 80 percent in an urban environment. Most of them have an inadequate education.

A 1964 survey revealed that 39 percent of Mexican-Americans in one state had less than a fifth-grade education. In a border city that same year, only five to six percent of the Mexican-American children entering first grade knew enough English to go forward with the other children. And many Mexican-American youngsters never get to the first grade.

The recent high school student demonstrations in several cities clearly show that the Mexican-American youngster is very much aware of the failure of the urban school to educate him. When acknowledged student loss rates among schools with a predominantly Mexican-American student body are in excess of 50 percent, and some high schools are graduating only 59 percent of those who started in tenth grade, the evidence of failure is very apparent. The rise in cultural militancy among young Chicanos is directly related to the schools appalling ignorance about the Mexican-American and his role in the American democracy.

We need to dig deep for the ingredient in the curriculum that will enable the Mexican-American to serve himself and his society effectively. Such a program will be committed to these principles:

1. The Mexican-American child can learn. His Spanish language should not be an obstacle to his success in school, but an effective tool for learning. To destroy it is to destroy his identity and self-esteem.

2. Mexican-American children and parents have the same high aspirations and expectations as Anglos and Negroes.

3. Training programs can be established which will enable the teacher and administrator to have confidence that they can be successful with the bilingual child.

4. The parents and the community must be involved in the decisions that direct the education of their children, and the Mexican-American wants to be a part of this process.

Without a real partnership between the school and the community, no basic solution to the educational problems of the Mexican-American can be found. This partnership must center upon the child, the parent, and the teacher. The rest of the school organization must serve them. Although the community school board concept has had some trying moments, it is a sound idea that needs only more time and patience to work out problems and make it effective.

Community action groups must be mobilized to bring a new vision into the American scene, a vision of cultural diversity in which the school serves as the instrument for the creation of a society which truly accepts each man for himself. The Mexican-American sees the urban school as the prime means to produce a fundamental change in the attitude of our society, but only if it is a school where the hopes and individuality of each child are raised and praised, not diminished and destroyed.

The one issue which unites all Mexican-American activists is education. The Mexican-American is late getting into this battle. But he realizes that unless he gets in quickly and forcefully, he will spend another half-century fighting for survival from a position of linguistic and cultural isolation. I was once told: "Black militants will not look out for the Mexican-American; he has his own bag to fight for."

The struggle in urban education, as well as in rural education, can be narrowed to a single goal. For the Mexican-American it is taking the schools out of the hands of those who use them to shape a monolingual, monocultural society. The Mexican-American is saying that cultural superiority must be eliminated or cultural militancy will continue to rise. Cultural diversity must be the key ingredient in this new educational environment.

The Mexican-American will not remain a poor third behind the Anglo and the negro because his school cannot teach him. Nor will he allow society to destroy his linguistic and cultural heritage. He is moving directly into the arena where his future will be decided, the school. As he moves, he calls to all who believe in the richness of differences, in a pluralistic society, in the great strength of diversity to join him.

I invite you to join me and the millions of Chicanos who are embarked on this revolution in our schools. It will be peaceful, and it will be successful! VIVA LA CAUSA, VIVA LA RAZA!

Mexican-American

POCHO'S PROGRESS

Reprinted from Time, April 28, 1967

Americans are reminded almost daily of the Negro's checkered progress toward equality. Seldom, by contrast are they appraised to the social and economic lag that afflicts the nation's second largest disadvantaged minority: the 4,677,000 Mexican-Americans of the U. S. Southwest, proud, poor and increasingly protest-minded. From the Rio Grande to the Russian River, in the bleak barrios of East Los Angeles and the tar-paper colonias of the San Joaquin Valley, the Mexican minority is struggling to articulate its anger.

Vague and inchoate, it is directed toward at least three targets: the "Anglo," for his cavalier indifference to Latin contributions to Southwest history and culture; the Negro, for having won aid and attention by rioting in city slums while the Mexican-American kept his cool in his own ghetto; and his own people, for their self-defeating pride and insistence on remaining aliens in their ancestral homeland. The Mexican-American, after all, is predated in the Southwest by only the buffalo and the Plains Indian; he has never put his psychological signature to the treaty of Guadalupe Hidalgo, which ceded the Southwest to the U. S. after the Mexican War of 1846.

Bottles and Olés. Throughout the Southwest's "serape belt," Mexican-Americans are feeling strapped. Federal poverty projects in the Negro neighborhoods of Los Angeles outnumber by 3 to 1 those for Mexican-Americans. From 1950 to 1960, the Mexican-American high school dropout rate held steady at 75% while the Negro was making significant strides forward in education. More than a third of the nation's Mexican-American families (most of them in Texas) live below the poverty line of $3,000 a year, while their birth rate, sustained by Catholic-inspired resistance to contraception, is soaring far higher than that of any other group. Though 85% of all Mexican-Americans are pochos, native-born citizens of the U. S., many speak only Spanish or just enough English to deal with cops and employers.

Nowhere is the pocho's plight, or potential power, more evident than in the monotonous, sun-scabbed flatlands of East Los Angeles, where 600,000 Mexican-Americans live. At the confluence of the swooping freeways, the L. A. barrio begins. In tawdry taco joints and rollicking cantinas, the reek of cheap sweet wine competes with the fumes of frying tortillas. The machine gun patter of slang Spanish is counterpointed by the bellow of lurid hot-rods driven by tattooed pachucos. The occasional appearance of a neatly turned-out Agringado (a Mexican-American who has adapted to Anglo styles) clashes incongruously with the weather-leather look of the cholo (newly arrived, often wetback Mexican laborer). To the barrio dwellers, the rest of the world is Gringolandia. Few venture forth except to attend the fights at Olympic Auditorium, where their ebullient olés and accurately hurled wine bottles give much needed support to Mexican club fighters with more guts than science.

Aztec Modern. The same lack of science in the political arena is largely responsible for the Mexican-American's lack of collective clout. Though the pochos are 90% Democratic by registration and traditionally vote the straight party line, they have received little in way of socio-economic remuneration for their loyalty. Politically, they fare even worse: only one Mexican-American, Democratic Congressman Edward Roybal, 51, has made it to the House of Representatives, and he, as many pochos point out, is a New Mexican-born aristocrat who pays little attention to the problems of the barrios.

One Latin leader who has reconnoitered the corridors of power is Dr. Francisco Bravo, patriarch and prime prime philanthropist of the Los Angeles barrio. A bald, bullnecked surgeon who worked his way up from the vineyords and orchards of Ventura county to become a real estate millionaire, Bravo, 57, established the first free clinic for Mexican-Americans in Los Angeles (opened in 1941, after Bravo won his medical degree from Stanford), founded a scholarship found that has dispensed more than $100,000 to brainy pochos, and owns an Aztec-modern bank, with assets of $4000,000, in East Los Angeles.

Mavericks & Machismo. Bravo vivified the "Viva Kennedy!" drive in 1960, which helped win the state for the Democrats against Native Son Richard Nixon. And in 1966, it was Bravo who led the defection from Democrat Pat Brown's camp; Ronald Reagan drew 24% of Los Angeles' Mexican-American votes, thus tripling the usual G.O.P. total. Republican Senator Thomas Kuchel does even better in Latin neighborhoods, thanks to his excellent command of Spanish. But the man who wins Mexican-American backing most consistently and heartily is Democrat Sam Yorty, whose maverick manner as mayor of Los Angeles appeals to the Latin sense of machismo (masculine independence).

Though Mayor Yorty has installed a Spanish-speaking complaint bureau in city hall, Los Angeles' government is still overwhelmingly Anglo in makeup. Last week, Bravo and one of his Angeleno proteges, Valley State College Historian Julian Nava, 39, were making the first major effort to alter that situation. Running with Bravo's backing for the nonpartisn school board, Nava, the son of an indigent harp maker and winner of a Bravo scholarship loan to finish Harvard, was coursing the city in his green Volkswagen in a catalytic campaign against Incumbent Charles Reed Smoot, who has alienated the city's minorities by publicly opposing testbooks with added chapters on minority groups' contributions to America.

If Nava defeats Smoot in the May 31 runoff, he will become the first Mexican-American ever to sit on the city school board. That, for the pocho, would be a major step from self-pity toward self-representation.

Mexican-American

'TIO TACO IS DEAD'

(Reprinted from Newsweek 6-29-70)

It is impossible to ignore the handwriting on the wall, the enormous, angular jottings that spill over imaginary margins. Across the peeling faces of neo-Victorian buildings, on littered sidewalks, anywhere there is a decent-size blank space, young Chicanos scrawl their names, their slogans, their dreams. Often the graffiti ends with the mystic "con safos," a charm-like incantation that is supposed to protect the scribbling from defacement. On the ash gray bricks of one nameless liquor store deep in the heart of the east Los Angeles barrio, someone has written a footnote to American history. "Tio Taco is dead," it says. "Con safos."

Tio Taco, or Uncle Taco, the stereotype Mexican-American, sapped of energy and ambition, sulking in the shadow of an Anglo culture, is dead. The point needs no "con safos" to drive home its essential irreversibility. From the ghettos of Los Angeles, through the wastelands of New Mexico and Colorado, into the fertile reaches of the Rio Grande valley in Texas, a new Mexican-American militancy is emerging. Brown has become aggressively beautiful. And the name of the game is pride and power. A Los Angeles poet named A. Arzate has captured the mood that grips young Chicanos:*

Thus far
The image de me raza (of my people)
Comes from gringo hands ...
And with my forming hands, create my
  real self.
I slap the clay,
My clay,
Upon the wheel and begin.
And the clenched fist I use
To smash and crush the gringo's
  vision
Of what I should be ...

But once the Gringo's vision is shattered, what will take its place? And where will this search for identity take the Mexican-Americans? There are no pat answers. For like other dark-skinned minority groups in the U.S., the Chicanos are caught in a curious limbo, suspended between two cultures, torn between assimilation and ethnic isolation, and uncertain whether a tenable middle ground even exists. The uncertainty hasn't impaired the momentum of the Mexican-American movement, but it has left the Chicanos unsure of their real goals.

There are 5.6 million Mexican-Americans in the United States, divided roughly into two subgroups. The first is made up of descendants of settlers who arrived in the Southwest before the Mayflower hove to off the shores of the New World. The forefathers of these Spanish-Americans, as they prefer to be called, founded California and gave Los Angeles its name, El Pueblo de Nuestra Senora la Reina de Los Angeles de Porciunculla. Today, they live in rural communities scattered across New Mexico and Colorado, relatively cut off from the mainstream of American life.

WAY STATION: The second, and larger, subgroup is made up of more recent immigrants from Mexico and their descendants. Substantial migration to the U. S. began with the Mexican Revolution and went on through the boom days of the 1920's, '50s and '60s, with Texas serving as the way station to the great urban ghettos of San Antonio, Los Angeles, Denver and points farther north. Charactertistically, the immigrants from Mexico thought of their move to the States as an expedient; unlike immigrants from czarist Russia or Germany or Ireland, they deluded themselves into thinking that they could always go home again at relatively modest psychic and financial cost if things didn't work out. Largely because of this psychic crutch, the Mexican immigrants never really cut their ties with Mexico and only half-heartedly committed themselves to American culture.

This ambivalence was reinforced by the racial and class prejudices of the white majority in the country, which rebuffed Mexican-American wherever and whenever the two cultures met. Taken together, these two elements, Mexican-American ambivalence and white rejection, combined to place the country's second-largest minority on the lowest rung of the social ladder. Throughout the Southwest today, where 90 per cent of the Mexican-Americans live, a third of them are below the official poverty line, that is, they "make do" on less than $3,000 a year. In some sections of Texas (page 24), poverty-stricken Mexican-Americans live in unbelievably primitive conditions. Country-wide, the unemployment rate among Chicanos is twice as high as the unemployment rate among Anglos. And the vast majority of Mexican-Americans who are employed work at unskilled or low-skilled, low-paying jobs. Mexican-Americans average four years less schooling than Anglos, and two years less than Negros.

Health statistics are generally hard to come by, mainly because Mexican-Americans are usually lumped together with whites. But a recent survey in Colorado showed that persons with Spanish surnames had a life expectancy of only 56.7 years, ten years less than the life expectancy of Colorado whites. "Come down here and look at the bloated bellies and watery eyes," says Jose Angel Gutierrez, 25, one of the brightest and most aggressive Chicano leaders in the country today, "This kind of thing is found all over the Southwest."

Statistics tell only part of the story. On top of the poverty, Mexican-Americans have long been subjected to violence by the authorities. For years, law-enforcement agencies in the Southwest acted as if it were open season on "muchachos." "There's a lot to the saying that all Texas Rangers have Mexican blood," one witness told the U. S. Commission on Civil Rights. "They have it on their boots." Just as often, the Anglo attitude has been more subtle and more crippling. Guidance counselors in Mexican-American schools, for example, regularly steer students into "realistic" vocational programs, advice that just about locks young Chicanos into the poverty cycle. Over-all, the insensitivity of Anglos, whether in government, in education, or simply on a person-to-person basis, has amounted to psychological oppression of incalculable dimensions. "Why do they persecute us?" asks Bob Castro, a Chicano activist in Los Angeles. "Why do they beat us and throw us into prison? Why do they insult our language and our culture and our history? Why do they call us names? Why do they deny us jobs?" And Castro pauses before adding: "Why do they hate us?"

CYCLE: Given the plight of the Mexican-Americans, the only surprising thing about the Movimiento Chicano is that it took so long to get started. This was due, in large measure, to the fact that the overwhelming majority of Mexican-American are devout Roman Catholics. "The emphasis the church places on misery and penance and suffering does nothing but buttress the condition we're in and it's one hell of a condition," says Jose Gutierrez. And once the movement was under way, its most distinctive trait quickly became its crippling fragmentation; from the start, Chicanos tended to develop regional leadership and set regional goals. Behind this regionalization were honest hard-to-resolve differences over the best way to break the cycle of poverty and discrimination in which Mexican-Americans are trapped.

Cesar Chavez, 42, the only Mexican-American leader to achieve national recognition, decided early that the best way to break the cycle was to put more money directly into Chicano jeans. Accordingly, in 1962, he began his long, drawn-out drive to unionize California grapepickers, the majority of whom are Mexican-Americans. For years the vineyard owners have held out but the strike, backed by a nationwide boycott of California grapes, has been partially successful. By last week, Chavez's union had signed contracts (setting a minimum wage of $2 an hour, 40 cents more than most non-union growers pay) with fifteen firms and more are on the way. And early this month Chavez began expanding his activities, calling Coachella Valley melon workers out of the fields to force their employers to pay union wages.

But there are some Mexican-Americans who argue that putting more money in Chicano pockets is not enough; there are simply too many mouths to feed in the average Chicano family, these critics say, for a direct economic approach to have more than a superficial impact on Mexican-American life. Following this reasoning, a number of Chicano groups have focused on improving the educational opportunities of young Mexican-Americans to speed them on their way into the middle class. The drive to improve education has been particularly forceful and successful in Los Angeles. As a result of pressure from the Mexican-American community there, the Board of Education has established a Mexican-American Education Commission, essentially a lobby to exert pressure on behalf of Chicanos. In January 1969, the commission managed to get IQ tests eliminated for Mexican-American children through the fifth grade on the grounds that their low scores were the result of difficulty with the English language rather than a measure of low intelligence. The Commission has also taken a hand in selecting administrators for Mexican-American schools, designing and appraising programs specifically aimed at Mexican-American children and monitoring the over-all performance of schools in Mexican-American neighborhoods.

SECESSION: Other Mexican-American leaders have opted for yet another approach. In New Mexico, a fiery Chicano activist named Reies Lopez Tijerina, 43, has mustered a local following behind what amounts to a secessionist scheme aimed at giving Mexican-Americans their own land. Tijerina, who enjoys a reputation as something of a romantic revolutionary as a result of a 1967 shoot-out at the Rio Arriba County courthouse in Tierra Amarilla, is now serving a two-year prison term for assaulting two forest rangers. Undaunted by a stretch in prison, he has laid claim to millions of acres originally owned by Mexican settlers under Spanish land grants that were conveniently lost, destroyed or ignored by the Anglo authorities. At stake are New Mexico, Arizona, Nevada, Utah, Texas, parts of Colorado, at least half of California and a slice of Wyoming. Most historians concede Tijerina's point, that the land was wrested illegally from the original Mexican owners after the Mexican-American war. But the issue has yet to be taken up by Congress or the courts, and the chance that the land will ever be parceled out to the heirs of the original owners is all but nonexistent.

Tijerina's quixotic crusade, designed, among other things, to give Mexican-Americans pride in their heritage, has found an echo in Denver. There, another local Chicano leader, Rodolfo (Corky) Gonzales, 41, has called for Chicanos to "unite in a new nation (on) the land that once belonged to us."

Still others have taken the political route in an effort to crack the cycle. But nothing has been more frustrating and more unsucessful, for Mexican-Americans than their search for political leverage. On a national scale, Chicanos are represented by only four congressmen and one senator, Joseph Montoya of New Mexico. There is only one Chicano in the California Legislature, and not a single Chicano councilman in Los Angeles, where some one million Mexican-Americans live. For years Chicanos in L. A. have voted a straight Democratic ticket and received next to nothing in the way of patronage jobs. So in 1965, they rallied around Ronald Reagan and then received precious little from the Republicans when he won the governorship. "He hasn't done a thing," complains Francisco Bravo, a wealthy Chicano physician who is one of the most influential Mexican-American figures in the city. "In fact, he's made it worse. He promised more Mexican-American appointees and he appointed even less than (former Gov. Edmund) Brown."

Now under the leadership of the Congress of Mexican-American Unity, which represents 200 Chicano organizations, the Mexican-Americans are looking into the possibility of organizing a common front with Blacks or, if that fails, getting something in return for delivering their votes. The situation is much the same in Texas. "Two, three, four years back, we heard one thing", explains Joe J. Bernal, the only Mexican-American in the Texas Senate, "pull the big lever for the Democrats. In Spanish, we call it 'la palanca.' It means lever. You don't go in and jump around the ballot. You just pull the big lever. But sophistication is coming into politics for the Chicano. As a Democrat, I can tell you there is going to be less and less of a chance to tell the people, 'pull la palanca.' I tell you that for sure. Whoever is running is going to have to give some reasons. There's going to have to be some compromises made."

Some of the bolder Mexican-Americans are abandoning the Democrats and Republicans altogether and striking out on their own. The most dramatic example of this is in South Texas, where Jose Gutierrez has organized a third party, La Raza Unida. Operating on a shoestring budget out of a cluttered, two-room office in Crystal City, Gutierrez and the activists around him are fielding their own candidates in three Texas counties this year; counties in which 85 percent of the residents are Mexican-Americans. And Gutierrez, who has an M.A. in political science and knows the rules of the road, makes clear that La Raza Unida intends to gain control of everything in those counties: judgeships, county commissioner posts, Chamber of Commerce seats, even the Boy Scouts. If this drive proves successful, Gutierrez plans to send his organizers into 21 other Texas counties where Mexican-Americans make up the majority of the population. Ultimately, he hopes to create a Mexican-American island in the middle of Texas, with every lever of economic and political power in Chicano hands.

KEY QUESTIONS: Gutierrez is taking an obvious path, rallying the majority where he is fortunate enough to have a majority. But this approach is not applicable to the thousands of towns and counties across the Southwest where Chicanos are very much in the minority. Gutierrez, indeed, the whole Chicano movement as it exists today, is really begging the key questions: How are the Mexican-Americans to come to terms with the white majority? And what is the role of such a minority in America today?

Some experts, among them Dr. Leo Grebler, a UCLA economist who directed the most comprehensive study on Mexican-Americans made thus far, claim that the Chicanos, most of whom live in cities, have a great potential for assimilation. "They have had less time to become assimilated than the Jews or Poles or Irish," says Grebler, whose study, "The Mexican-American People: The Nation's Second Largest Minority," will be published this summer. "But if they keep going the way they are, the Mexican-Americans will proceed along the same path as the Jews and Poles and Irish, accumulating middle-class values and properties and outlook."

What Grebler is suggesting is a middle ground called cultural pluralism, in which minority groups conform to American norms (such as material achievement) while retaining traces of their distinctive cultural identity. Generally speaking, this is what the Polish-Americans or Irish-Americans do when they blend into middle-class America 364 days a year and dress up in national costumes for a parade down New York City's Fifth Avenue on the 365th. The idea attracts a good many Mexican-Americans. "I resent the term 'brown power'," says Dr. Hector P. Garcia, a veteran Chicano crusader and the founder of the American GI Forum, one of the oldest Mexican-American rights organizations in the country. "That sounds as if we were a different race. We're not. We're white. We should be Americans. But we should eat enchiladas and be proud of our names."

MADNESS: But for many Mexican-Americans, cultural pluralism is an uncomfortable middle ground. In the wake of the frustrations of the black civil-rights movement, young Chicanos tend to believe that Middle-class American values are not all that desirable--and certainly not worth the price of their own cultural identity. "I hate the white ideal," says David Sanchez, 21, the prime minister of the Los Angeles-based Brown Berets, a militant group patterned after the Black Panthers. "It's a disease leading to madness." For all their radical rhetoric, the central thrust of the Brown Berets is to throw up a cultural wall around the Chicano community to insulate it from the heat of the American melting pot.

Mexican-American

THE DOUBLE STANDARD

(Reproduced from El Chicano)

Helping a Chicano is not easy. Especially if one works helping other people!

As a Chicano that works helping men toward something called rehabilitation, I have felt the frustration and the DOUBLE STANDARD. Here is an example:

> I work in a correctional institution. I was in charge of a housing unit two summers ago. A Chicano came into the office and sat down. He spoke of many things, mainly of the job offer he had received just that day . He had learned a trade since his incarceration and for the first time he had something on which to build a future. Most importantly, perhaps, was the almost dramatic change that had taken place. From an angry, openly hostile individual, he had slowly found his way to the present, no longer hostile toward authority figures. He had the rest of his life, and he wanted only to live it free from hate and anger. My superior came into the unit and stared at us. "Get out of this office," he ordered. And the Chicano stood and became angry once again and left slowly. My superior was also angry as the redness in his face indicated. In a low, angry tone he said, "Every time I come here you have someone in the office, and its's usually a Negro or a Mexican. I want those men kept out of this office."
>
> I attempted to point out that in line with the new policies, we were supposed to know the men better and attempt to communicate with them. He ignored the explanation and again reiterated his command. Two weeks later, I was given a change of assignment, to the first watch (graveyard shift).
>
> The explanation I received was that the move was to enhance "staff development." Whose development? Why can't I sit down with a man who is a Chicano like me and listen to his plans of his future? Why is it proper for me to counsel a White man and not a Black one or a Brown one? Who does it threaten? Must I turn my head when a Chicano speaks Spanish to me because some Whites may think we're trying to take over?
>
> Can I not give whatever advice and knowledge I possess to a Chicano, desperate and angry because all of the authority he sees is white?

How am I supposed to feel? What can I tell myself when I see men seek me out and say in a low voice, "Mira, es Chicano."

Should I quit because of one short-sighted, bigoted individual? It would be the easy way, to turn my back and leave the obstacle to be hurdled by someone else. But I have had examples. John Kennedy was a Catholic in a Protestant country and he did not quit. Martin Luther King was a Black man in a land of Whites, and he did not quit. Finally, Cesar Chavez, the friendly, gentle man who is leading the fight so that those who work in the fields will have a decent life.

NO--no, I cannot quit!! There is too much at stake. The commitment is too great. The load is heavy but we must carry it and we must show the way for the little ones who will follow. As Robert Kennedy said, "I dream of things that never were and ask why not!"

Mexican-American

THE MODERN CHALLENGE TO THE CHURCH

(Reprinted from "Regeneración" Jan 1970)

In recent days, one must ask himself: Of what significance are the many 'demands' and 'confrontations' with the many religious institutions, commonly known as "the Church?" Unless I specifically say the Protestant Church, I will be referring to the Roman Catholic Church, as that is the church of the great majority of the Chicanos and Spanish-speaking people in the United States.

I will attempt to bring to the surface some of the many questions that yet remain unanswered as to what role the Church is to play in the Chicano's quest for justice and equality in this country.

Suffice it to say that the Church is a very powerful institution. How else would it have survived for so long? How else would it be so widespread? The recent voice of the Chicano has asked the question: "If you are so powerful, how come you have done so little for us?" They ask: "If the Church is sincerely interested in our welfare, how come they have not spoken out on issues that vitally affect us?"

One might answer that the Church is a spiritual institution and that its function is only to minister to the "spiritual" needs of the individual. But if we study history, we shall see that the Church (Protestant as well) has always been involved in the temporal world as well as the spiritual world. One need only refer to the many instances in history where the Church and State were actually working as one, and even today there are countries that have a state religion.

A brief historical background may be necessary. When speaking of the Church, one must differentiate between the Church that ministers to the English-speaking population (never forgetting that here they are a minority) and that which ministers to the Spanish-speaking adherents in this country and in Latin America. The Spanish-speaking clergy in the United States, to a large extent, tends to be an extension of the Latin American clergy which generally has been much more conservative than the English-speaking Church. This would cause problems to rise, as a conservative Church would be much more resistant to change and, of course, would be much more jealous of its power.

In spite of the fact that the large majority of Mexicans (both in Mexico and in the United States) are Catholic by tradition, it is in Mexico (with the possible exception of Cuba) where the power of the Church has been curtailed the most in Latin America.

In the critical struggle between the Liberals (with Juárez at its head) and the Conservatives (with the Church as its leader) the central issue was the Church. The Liberals wanted to curtail its power drastically while the Conservatives wanted it to maintain its privileges. To the Conservative side swarmed the great majority of the clergy (most of them Spanish), the rich, the bourgeoisie, the old-line military, and the many hangers-on who depended on the continuation of the status quo.

With independence the struggle became open and widespread, and the Liberals, previously only a fledgling force, now gained impetus. Some of the post-war independence leaders tried to install a state religion, but the large majority of Mexicans, now independent, could not forget that the Church had sided unequivocally with the Spanish overlards in the war for independence.

For almost half a century the struggle continued, until Juarez emerged as the victor, at least temporarily. The power of the Liberals was somewhat solidified with the Ley Juarez and the Ley Lerdo. But the Conservatives were not sleeping; they were biding their time until they saw their opportunity with the advent of the Diaz dictatorship. Many of the Church's losses were now regained and once again the Mexican nation was headed for a confrontation.

Soon the Mexican people (I speak of "los de abajo," who make up the large majority of our people) realized that they had lost control of their own destiny, that they had been insidiously betrayed, and seeing no other alternative, arose as one body in 1910 and amazed the whole world with their zeal and courage. The Great Mexican Revolution was won after rivers of blood had run. Thus the Mexican people gave warning that their integral and inherent rights must not be tampered with.

The Liberals had won again, and the principles of Juarez were reinstated. In the ensuing years, the Church and the Mexican state broke off relations. The Church itself at this time suffered its greatest setback in the New World.

With this as background would not the Church be somewhat reluctant to give up any more of its powers? Would it not consider any "demands" made on it as adding insult to injury? And yet, it would be self defeating for the Church not to attempt to gain favor among the Mexicans. The Church should say to itself "I'm losing ground as it is. Why not listen to the voice of the Chicano who is asking for justice and an opportunity to earn as honest living on an equal basis with everyone else?" What better chance to gain favor in the eyes of the dispossessed Chicano in the United States and in Mexico? What a golden opportunity!

Yet history has shown us that "golden opportunities" are seldom accepted. I think it was Santayana who said: "Those who do not learn from the errors of history, are condemned to re-live them." If the Church had listened to Gioradano Bruno and Girolamo Savonarola (not to mention Luther, Wycliffe, Huss and others) instead of burning them at the stake, there might not have been a Reformation. To resist change is to invite disaster. So it is today. The lesson still holds true. It behooves the Church to accept the challenge of the times, as only in that way can it survive.

Mexican-American

THE CATHOLIC CHURCH AND LA RAZA

(Reprinted from El Chicano)

At their Washington National Conference November 1967, the Roman Catholic Bishop of America publically endorsed this point of view:

> "We must recognize the fact that racist attitudes and consequent discrimination exist; not only in the hearts of men, but in the fabric of their institutions. We must also commit our full energies to the task eradicating the effects of such racism on American society, so that all men can live with equal opportunity . . . Catholics, like the rest of the American society, must recognize their responsibility for allowing these conditions of racism to persist. It would be futile to deny what the Commission on Civil Disorders has told America--a white segregationist mentality is largely responsible for the present crisis."

It is curious that the Bishops felt compelled to decry racism and yet remained blind to the very cancer within their own hearts and the fabric of their own institution--the White Anglo Catholic Church. Mexican Americans have for too long been victims of the patterns of racial discrimination and repression found in the hearts of white Americans and white institutions, including the Catholic Church.

Historically, Mexicans and Mexican-Americans have been traditionally loyal to the Catholic Church. They now find that the Catholic Church is among the numerous white organizations that is relegating them to a second class position of servitude. The Catholic Church through its paternalistic attitude has been milking the Mexican-American barrios since the days of the Conquistadores. They have continually held out their hand in the name of God and asked for contributions but have not invested in solving the problems of the barrios.

Today, Mexican-Americans are beginning to ask, "Is the institutional Church really Christian or is it just another paternalistic white racist institution?" Chicanos are becoming increasingly aware that to save the Church, they must make it aware of its own paternalistic racist attitudes. National statements on white racism and verbal support are no longer sufficient. Meaningful action and involvement are demanded. The Catholic Church must awaken to reality. Christianity can no longer serve as a disguise for those who wish only to tranquilize the poor.

It is common knowledge that the Catholic Church is a block of power in society and that the property and purchase of the Church rate second only to the government. True Christianity demands that this institutional power and wealth of the Church be brought to bear in solving the current Chicano urban and rural crisis.

Unfortunately, Mexican-Americans in this country have not had their own native representatives with the hierarchy of the Church to voice their needs. The Church's program, except in rare instances, is static, non-progressive and fails to challenge the loyalty of many of the most socially-minded Chicano leaders. A clear signal of the progress of American Catholicism will be the integration of Spanish-surnamed clergy and laity into positions of authority beyond the local Church and over white Catholics.

The historical silence of the Catholic Church on the question of slavery can only be interpreted as non-commitment and racism. The present silence of the Catholic Church on the farm workers plight, a contemporary version of slavery, can only be defined as non-commitment and racism. The constant reappointments and "strategic shifts" of priests and nuns involved in the civil rights struggle of Chicanos can only be defined as non-commitment and racism. The Church's present stand in our communities, without providing material assistance for the poor, can only be defined as patnernalism and racism.

In the name of Justice, the Mexican-American people are pledging that they will never be tranquilized with white charity or Christian philosophy. It is justice that they demand from the Catholic Church. In view of the fact that the Church, as an ecumenical body, embraces the world and is recognized by young and old as a tremendously powerful institution; La Raza must not now ignore, but rather demand the involvement of the Church's institutional wealth and power in the following areas:

COMMUNITY DEVELOPMENT: The Catholic Church must test its commitment and redeem its pledges to the poor in the market place. The religious dollar must be invested, without return expected, in barrios such as Delano, California and Colonias del Valle in Southern Texas.

Furthermore, the Church must apply pressure directly or indirectly to introduce and support legislation which will benefit the well-being of Mexican-Americans who need better living wages, better health and housing conditions and collective bargaining power.

Cesar Chavez made this very clear when he stated "We do not want more cathedrals, but ask the Church to sacrifice with the people for social change, for justice, for love of brother. We ask for deeds, not paternalism, but servanthood.

The Church must come to realize that her commitment to serve the poor today means the investment of land and seed money for La Raza's self-help projects such as housing development corporations, small business corporations, credit unions and co-ops, the profits which will be used to further our own barrios.

FINANCES: The Church's dollar must be made visible to representative groups of Spanish surnamed clergy and laity. Both groups should have the right to determine its use and distribution. Both clergy and laity should determine the priorities of goals and objectives in a given barrio. All choices and decisions of the laity must involve financial assistance. This financial assistance must be provided without stringent controls and bureaucratic attachments.

EDUCATION: The Gospel must take root in barrio soil if it is to be meaningful. Because of the incredibly high dropout rate among Mexican-American students, tutorial services, study halls, bilingual programs, programs for the dropouts, etc. must be initiated and funded.

SPANISH SURNAME PARTICIPATION: The Catholic Church must give serious consideration to immediate appointments from the ranks of the indigenous Spanish-surname clergy in areas where there is a heavy concentration of Spanish-speaking people. There is presently no one in the American hierarchy of Spanish-surname, in spite of the eight million or so Spanish surnamed Catholics. What else can we call this oversignt but RACISM?

In conclusion, to build power among Mexican-Americans presents a threat to the Church; to demand reform of Anglo-controlled institutions stirs up dissension. Criticism and protest increase as the poor begin to exert themselves. Consequently, influential individuals and affluent organizations that live off the poor will inevitably put pressure on Church authorities and threaten the poor; the Church herself may become the subject of criticism and picketing where she is the landlord.

However, if representatives of the Church are immobilized by such fear and compromised into silence, the Church will not only remain irrelevant to the real needs and efforts of La Raza in the barrios, but our young leaders of today will continue to scorn the Church and view it as an obstacle to their struggle for social, political and economic independence. As a young Chicano leader stated, "This is our Church, it will either change voluntarily or we will change it by force."

Mexican-American

COURTS SUPPORT INTEGRATION

(Reproduced from El Chicano)

The Pasadena desegregation case shows that in spite of the resistence of school districts to all the desegragation of public schools, the courts are enforcing the law of the land. According to the U. S. District Court Judge Manuel Real, the law considers a child that attends a school that is predominantly composed of ethnic minorities as being educationally deprived. On this basis, a case can readily be made against the local school districts in our area. Parents of school children need only present the racial statistics in their respective districts to win an indictment.

In San Bernardino the open enrollment and the one-way busing have integrated some schools but 26 or more remain racially imbalanced. Two-way busing, as proposed in Colton, gives optimum exposure to all.

The usual fear of integration and two-way busing is that the good or superior student will lose by being exposed to poor students. Recent studies show that the good student maintains his high standards and that other students learn by association with him. Another fear is that the value system or morals are different and will have reciprocal effects. Values and morals are learned patterns of behavior transmitted through communication. A group that is isolated, as minority groups are isolated in their respective ghettos and barrios, develop different values and morals. Through associations with the larger society, minorities will be able to learn the values and morals by which they are being judged.

The larger society is faced with a dilemma, maintenance of the status quo, a racist society, or the implementation of desegregation plans to remove the marginality of ethnic minorities which would not preserve the status quo, but rather improve and benefit the total society. The courts, as in the Pasadena case, have resolved the dilemma for everyone by ordering the public schools to integrate their districts.

Parents need to be mindful of the district's proposal to faze out, or immediately close, minority schools so that no schools remain with a majority of Black or Brown students. This is just another way of avoiding meaningful integration. An alternative to two-way busing is open housing. Integrated neighborhoods with racial balance would not necessitate a change in the neighborhood school concept. The integration of our schools, by whatever method, will breakdown the "cyclic" nature of poverty which involves low education, unemployment or under-employment, low mobility, and low aspiration and goal orientations.

The Pasadena case is a milestone for the Blacks.

Colton has every potential of being the milestone for the Chicano. Parents there have shown the school district that they are not easily discouraged or frightened. They are prepared to fight for the rights guaranteed them under the Constitution and which are being enforced by the judicial system of our nation.

CASE STUDY: MIGRANT WORKER

(Reprinted from Urban World)

"In the winter, we hardly had anything to eat. Just oatmeal, no sugar, no salt."

Talking to Urban World was Obdulia Flores, 18, of Delano, a town of 14,000 in California's San Joaquin Valley.

She is the daughter of a migrant farm worker. Last summer she was employed by the United Farm Workers Organizing Committee (UFWOC). In the hope of getting more pay and better working conditions for the workers, the UFWOC had organized a strike and consumer boycott against grape growers. The strike and boycott are still going on.

Obdulia, a pretty, dark-eyed girl knows firsthand the plight of migrant laborers.

"I started working in the fields at the age of six," she said.

"Farm laboring paid hardly anything, so everybody in a family had to work."

"I've spread grapes for raisins, picked cherries and apricots, chopped cotton. I've also picked cucumbers, asparagus, beets, and other vegetables."

"One time, in San Jose, we lived in a freight car that had been turned into a house. Sometimes the temperature went down to 40 degrees at night. My father tried to heat the place with a wood stove. He'd pick the wood from a nearby grove. But the stove didn't do much good. I had to really huddle up to my nine brothers and sisters."

A phone rang. Obdulia went to answer it.

The UFWOC offices are located in a seedy pink stucco, one-story building. Striking laborers and college students aiding the union drifted in and out. On the walls were tacked strike leaflets and huge photographs of the late Senator Robert F. Kennedy, Martin Luther King, Jr., and India's Mohandas K. Gandhi.

A statue of the Virgin of Guadalupe, patroness of the Mexican people, rested on a pedestal. Most of the strikers are Mexican-American, as is their leader, Cesar Chavez.

Recalling his boyhood, Chavez, the son of migrant workers, has said: "I had to walk to school barefoot through the mud, we were so poor. After school, we fished in the canal and cut wild mustard greens; otherwise, we would have starved . . . . We went to bed at dusk because there was no light."

Outside the UFWOC building, the sun burned down on the flat, green fields.

Tension was high in Delano. Violent beatings and gunfire had exploded during the strike.

Obdulia returned. She continued the story of her childhood.

"Besides oatmeal, our regular diet consisted of beans and tortillas," she said.

She paused.

"My dad always tried. He believed in education and wanted us to go to school. Sometimes there wasn't enough money for lunch. That cost 75 cents. One day my sister and I had only 15 cents. We told our father we had enough though, so he wouldn't worry about our going to school."

Obdulia is no longer in the fields. A graduate of Delano High School, she is now taking a business course at Porterville Junior College in California.

But her earlier experiences have made her determined to fight to better the income and living conditions of the migrant worker.

THE BATTLE OF THE GRAPES

Reprinted from Reader's Digest

UNDER THE MAGNETIC LEADERSHIP OF A ONETIME GRAPE-PICKER NAMED CESAR CHAVEZ, WHAT BEGAN AS A MINOR LABOR PROTEST HAS BECOME A NATIONAL CONTROVERSY--AND A SUMBOL OF HOPE TO FIVE MILLION MEXICAN-AMERICANS

Item: In San Francisco, a Safeway official observes: "We have customers who come to the store for no other reason than to buy grapes. They'll load up their car with grapes and nothing else."

Item: At a dinner party in New York's Westchester County, the desert includes grapes. The hostess notices that her fellow suburbanites fall to with gusto; the guests from Manhattan unanimously abstain.

Item: In Honolulu, the Young Americans for Freedom organizes an "emergency grape lift" by jet from the mainland, inviting "all of those starved for the signt of a California grape to come to the airport."

Why all the excitement about this smooth, sweet and innocent fruit? The answer is that the table grape, Vitis vinifera, has become the symbol of the four-year-old strike of California's predominantly Mexican-American farm workers. For more than a year now, table grapes have been the object of a national boycott that has won the sympathy and support of many Americans--and the ire of many others. The movement behind the strike is widely known as La Causa, which has come to represent not only a protest against working conditions among California grape pickers but the wider aspirations of the nation's Mexican-American minority as well.

La Causa's magnetic champion and the country's most prominent Mexican-American leader is Cesar Estrada Chavez, 42, a onetime grape picker who combines a mystical mien with peasant earthiness. La Causa is Chavez' whole life. In soft, slow speech, he urges his people--nearly five million of them in the United States--to rescue themselves from society's cellar. As he sees it, the first step is to win the battle of the grapes.

Coast-to-Coast Controversy. Although the welfare of agricultural workers has rarely captured U.S. attention in the past, the grape strike--La Huelga--and the boycott accompanying it have clearly engaged a large part of the nation. The issue has inspired countless heated arguments at social occasions and engendered public controversy from coast to coast. As if on a holy crusade, the strikers stage marches that resemble religious pilgrimages. And as they march, supermarket chains, middle-class consumers--even the grape growers themselves--are choosing sides. Some supermarkets are leaving the choice to the shopper. Others sell only grapes imported from Africa or Israel, and make a point of advertising that they do not carry the California product.

When one California Congressman sent large bags of grapes to each of his colleagues, many of the recipients returned them. Within a few hours, the corridor outside the Congressman's office was a squish with trod-upon fruit.

The fact that it involves a movement as well as a strike has magnified La Huelga far beyond its economic and geographic confines. At stake are not only the interests of 384,100 agricultural workers in California but potentially those of more than four million in the United States. Such workers have never won collective-bargaining rights, partially because they have not been highly motivated to organize and partially because their often itinerant lives have made them difficult to weld into a group that would have the clout of an industrial union. By trying to organize the grape pickers, Chavez hopes to inspire militancy among all farm laborers.

Bitter Grapes. The conditions under which farm laborers toil have improved somewhat since the squalid Depression era so well evoked by John Steinbeck in The Grapes of Wrath; yet field work remains one of the most unpleasant of human occupations. It demands long hours of backbreaking labor, often in choking dust amid insects and under a flaming sun. Although the harvest-time wage for grape pickers averages $1.65 an hour, plus a 25-cent bonus for each box picked, the seasonal and sporadic nature of the work keeps total income far below the poverty level. Average family income is less than $1600 a year. There is no job security, and fringe benefits are few. If they are migrants, the workers must frequently live in fetid shacks without lighting or plumbing.

Chavez is not the first to try to organize farm workers. Similar efforts date back to the turn of the century--all ineffective. Moreover, agriculture has remained outside the jurisdiction of the National Labor Relations Board, which has provided federal ground rules for industrial workers' unions since 1935. Last May, the Nixon Administration proposed an independent Farm Labor Relations Board, but chances for passage of such a law this year are small. Without NLRB protection, and with farm labor normally transient and seasonal, the difficulties of organizing are enormous.

In 1962, undeterred by these obstacles, Chavez took $1200 in savings and started the National Farm Workers' Association, setting up its headquarters in the San Joaquin Valley agricultural town of Delano. He clicked off 300,000 miles in a battered station wagon, crisscrossing the San Joaquin and talking to more than 50,000 workers over an eighteen month period. The NFWA had its first formal meeting in Fresno in September 1962; 287 people showed up. By August 1964, he had 1000 members, each paying $3.50 a month in dues--no small sum for a farm worker's family.

Beating the Bosses. That same year, the union finally felt strong enough to tackle the growers on a substansive issue, and took one employer to court for paying less than the then minimum wage of $1.25 per hour. After months of wrangling, they won the case. The amounts of money gained were small but the point was made: a boss could be beaten. In May 1965, Chavez signed up a group of rose grafters and won a strike vote for higher wages. After only four days of the strike, the grower agreed to a 120- percent wage increase. Two years later, the NFWA and the AFL-CIO's fledgling Agricultural Workers Organizing Committee merged to form the United Farm Workers Organizing Committee--headed by Chavez.

Table-grape growers, particularly vulunerable to strikes because their product requires continual manual attention through much of the year, were picked by Chavez for his opening salvo. In 1966, after a strike, he got his first contract when Schenley Industries capitulated to protect its nationally known name. Later that year he won the right to represent field workers at the mammoth Di Giorgio ranch in an election monitored by the American Arbitration Association. Both Di Giorgio and Schenley have since sold their table-grape holdings; however, and Chavez's only contracts now are with wine producers.

To keep pressure on the table-grape growers, Chavez decided to resort to the boycott. He applied it first in 1967 to the Giumarra Vineyards Corporation, the largest U. S. table-grape producer. Giumarra started using the labels of other growers--in violation of Food and Drug Administration rules--to circumvent the boycott. In retaliation, the Chavez people began to appeal to stores and consumers not to buy any California table grapes at all.

Chavez had now finally achieved a breakthrough: nationwide grape sales were off 12 percent in 1968, and prices for this year's first California grapes were down as much as 15 percent. Last June, ten growers representing about 12 percent of the state's table-grape production announced that they would sit down with Chavez to discuss a possible settlement. If these negotiations succeed, other vineyards may follow suit. Nevertheless, a determined majority still barely acknowledge his existence and remain adamantly opposed to union recognition.

Most of the growers bitterly dispute Chavez's contentions. His claim to represent the workers is false, they say: only three percent of California's grape-pickers have joined his union. Chavez has not been able to strip the fields of workers and they argue, even if he personally preaches non-violence, his followers do not practice it. Packing sheds have been set afire, foremen threatened, tires slashed.

The growers are difficult to cast as villians. Many are self-made men, Yugoslavs and Italians, who came to the valley between 1900 and 1940 with nothing and worked hard to amass enough capital to practice the grape-growing arts they learned in Europe. Most of the spreads are family enterprises, and many of them have had rough going. Costs have risen sharply over the past decade, and grape prices have now begun to decline. California growers also pay the second highest agricultural wages in the United States (after Hawaii, where unionized workers average three dollars an hour).

Paradigm of Poverty. One reason for the lack of comprehension between Chavez and the growers is that each has different concepts of the fundamental issue. The growers see themselves as management in a classic labor dispute; Chavez and his followers believe that the cause of all Mexican-Americans--or Chicanos--is at stake.

That is what inspires Chavez's devotion to La Causa. For years now he and his wife and eight children have lived jammed into a tiny two bedroom house in Delano, subsisting on ten dollars a week from the union and on food from the kitchen in nearby union headquarters. "I can't think back to a time when we were not on strike," he says. "Either the union will be destroyed or the growers will sign a contract. There's no other alternative."

Cesar Chavez came to his mission from a background of poverty and prejudice that is a paradigm of that of many Chicanos. Like most Mexican-Americans, he is of mixed Spanish and Indian blood, with liquid brown eyes, deep-bronze skin and thick jet-black hair. He was born on an 80-acre farm near Yuma, Arizona, where his parents tried to scratch a living from the arid desert earth.

The farm failed in the Depression; when Chavez was ten the family packed everything it owned into a decrepit automobile and headed for California. There they began the first of many years on the circuit familiar to every migrant worker in California, working each crop in its turn; asparagus, grapes, beets, potatoes, beans, plums--anything that needed picking, hoeing, thinning, leafing, tipping, digging or pruning.

Beyond the Vineyards. In this treadmill existence, Chavez's social awareness dawned. "What Cesar wanted to reform was the way he was treated as a man," recalls his brother Richard. "We always talked about change, but how could we go about it?" Cesar went about it by forming his farm workers' union.

In the seven years since then, Cesar Chavez has made La Causa more than a labor movement. Because most of the grape pickers are Mexican-Americans, he also believes that he is fighting a battle on behalf of the entire, Mexican-American community, which constitutes the nation's second biggest deprived minority. He is determined to better their lot--and certainly there is much room for improvement.

If he is a migrant farm worker, the Mexican-American has a life expectancy of about 48 years versus 70 for the average U.S. resident. The Chicano birthrate is double the U.S. average--but so is the rate of infant mortality. Eighty percent of the Mexican-American population is now urban, and the overwhelming majority work as unskilled or semiskilled labor in factories and packing plants. or in service jobs as maids, waitresses, yard boys, deliverymen. Particularly in Texas, Mexican-Americans sometimes get less pay than others for the same work--and they still find it hard to get into barbershops and public swimming pools.

That Cesar Chavez has dramatized the problems of Mexican-Americans seems beyond dispute. Father Bernardo Kenny, a Sacramento priest with a sizeable Mexican-American congregation, believes that even if Chavez never wins his strike he will have "made the Mexican-Americans proud to be Mexican-Americans."

Thus, while La Huelga is in some respects a limited battle, it is also symbolic of the Mexican-American's quest for a full role in U. S. society. For the short term, Chavez's most tangible aspiration is to win the fight with the grape growers. If he succeeds, he will doubtless try to expand the movement beyond the vineyards into the entire Mexican-American community.

THE CHICANO YOUTH MOVEMENT

(Reprinted from El Chicano)

The Chicano Youth Movement has as its reason for existence the cry "Viva la Raza", or "Viva la Causa." The impact of these phrases has not been fully seen or understood. "La Raza" and "La Causa" refer to the relationship that exists between Mexicanos who are united by cultural and spiritual bonds which are derived from God. Thus, Mexicanos see their greatest national strength in the spiritual vigor of La Raza. The Chicano youth is guided by the concept of La Raza which means that God has willed that the Chicano will once more have a "splendid and glorious destiny." La Raza will be complete when social justice has been attained. This is the goal of the Chicano Youth Movement.

With the terms La Raza, La Causa, and Social Justice as their goals, the young Chicano has now created a social movement.

It is said by students of social movements that a movement is born of conditions within society which are believed to be deplorable by the people living under them. Living conditions to the Chicano are DEPLORABLE. They have a very high unemployment rate; they have the highest drop-out (force-out) rate from schools; they have the poorest housing conditions; they have a high rate of narcotic violations. The Chicano has a low number of professional people; they have the lowest number of college graduates of any ethnic group.

The Chicano Youth Movement has directed most of its efforts to the goal of bettering Chicanos in the colleges of the United States. Education is the key to his movement. This can be seen in the names of the Chicano organizations. UMAS-United Mexican-American Students, MAS-Mexican-American Students, MASC-Mexican-American Student Confederation are some of the organizations which clearly show the relationship of the movement to EDUCATION. Other organizations (the Brown Berets, MAYO-Mexican-American Youth Organization and others) do not show the relationship to education by their names, but it is one of their prime goals. For example, it was the Brown Berets who led the Chicano effort to save Sal Castro in the Los Angeles School system fight.

The Chicano Youth has, for the moment, concentrated most of his efforts to open colleges to as many Chicanos as possible. He has also coupled this with a drive to increase the number of classes dealing with the Mexican-American. On this point, the Chicano has adopted the objective of the Blacks. With this goal, the Chicano Youth Movement is confronted with the task of attaining it.

How has the Chicano Youth Movement organized itself to reach these goals? The Chicano Youth Movement is clearly not a monolith. It has within its sphere a variety of groups with different concepts of how best they can attain their goal. The movement has within it at least four models or types of organizations. The Conservative group claims that change is needed but it will take time. But the Chicano is working hard; he can and will get ahead. The Moderates say that change is needed and will come only when the Chicano makes the necessary changes in his personality and living habits.

In essence, this group rejects its Mexican culture and adopts the attitudes and methods of the Anglo. The Militant is the person who demands change and is so committed to change that he is willing to openly challenge the existing social order. The last type, and the one growing in importance today, is the Separationist group which has as its goal the creation of a separate Mexican state within the Southwest of the United States.

With so many organizations to contend with, the Chicano population is confused. In many ways the groups work against each other; uniformity is not one of the Chicanos' stronger virtues.

The Chicano Youth Movement has used many of the traditional methods to draw people into the movement. There is the appeal to nationalism. Remember the great empire of our ancestors! The more militant groups believe the Anglo will not allow the Mexican to rise because he is afraid of a new Mexican Empire.

MILITANCE AMONG THE MEXICAN AMERICANS

CHICANO POWER

(Reprinted from The New Republic 6-20-70)

Up in the sky above the barrios of Los Angeles the leaflets fluttered like birds, strange birds in the smog. "In the spirit of a new people that is conscious of its proud historical heritage," said the airborne leaflets, "we, the Chicano inhabitants and civilizers of the northern land of Aztlan, whence came our forefathers, reclaim the land of our birth. Our blood is our power." Strollers who looked skyward that day might have thought it was a publicity stunt for a science fiction movie; or was Aztlan the name of a new brand of cigarettes. Few of the passers-by would have believed that these were political leaflets, that quite seriously proclaimed the somewhat premature rebirth of the lost Kingdom of the Aztecs.

Aztlan! It was the ancient Kingdom of Moctezuma, Emperor of the Aztecs, that had vanished from history in 1513, when the Spanish Conquistadores conquered Mexico. In the spring of 1970 the word, Aztlan, has become a symbol of the political revolt of the Chicanos, as the young Mexican-Americans call themselves in the barrios throughout the Southwest.

"I see all over the Southwest (something) quite different from a melting pot. I see a boiling pot," says Dr. Ernesto Galarza, the "dean" of Chicano leaders in California, ex-farm worker, scholar and "grandfather of the Chicano movement."

The Chicanos of the Southwest have less voice in government than any people in the country, except for the Indians. It is estimated by Henry Quevedo, Nixon's adviser on Mexican-American Affairs,that there are eight to 10 million Chicanos, the country's second largest minority. Were representation in the U. S. Congress proportionate to the population there would be from 15 to 24 Chicano congressmen. There are four.

In the Southwest there is not one large city,Phoenix, El Paso, Albuquerque, San Antonio, Denver, Tucson, Los Angeles, or even Fresno,with a Chicano mayor. There is not a state anywhere with a Chicano governor. There is one U. S. senator, Joseph Montoya of New Mexico, where tradition insists on a bicultural split in the state's hyphenated politics. There is one Chicano in the legislature of California, Assemblyman Alex Garcia, though that state has more than two million Chicanos. There is not a single Chicano councilman in the City of Los Angeles, though as estimated, one million Chicanos live in the metropolitan area alone. "Let's face it. Neither party has been particularly relevant to the barrios," says a highly placed Chicano official in the Nixon Administration; "We have been ignored by both parties."

A feeling of apathy has been the traditional response of the disenfranchised. "The word Politics like Sex was a bad word," wrote *El Chicano*, a barrio newspaper in the slums of San Bernardino, California. In the rural villages as dour an attitude was noted by the New Mexican, of Santa Fe: 'Politics' remains a dirty word and accusation."

In their disdain of politics the barrio residents left the electoral system in the hands of the *jefe politico*-the local "political chief," or *Tío Tomás*, Uncle Tom. In his heydey the jefe politico traded the needs of the poor for votes. The "hidden vote" of the barrios has been a surreptitious protest vote for years. It has influenced political shifts in Texas, New Mexico and California. Senator John Tower of Texas, owed his election in 1966, local barrio politicos claimed, to their "quiet campaign" of cross voting to register their dissatisfaction with the Democratic candidate. In New Mexico, Governor Cargo feels his first election was due to the "anger of the Hispano at being bossed by, then ignored by, the Democratic machines." In California the defeat of Humphrey in '68 was paced by a switch in barrio precincts from a 95 percent Democratic vote to a 35 percent Republican vote. It was "Dump the Democrats year," quipped California's most influential Chicano politico, Bert Corona, then head of the Mexican-American Political Association (MAPA). "We were a 'captive audience,'" he recalled; "so we had to show them we are independent."

In one decade the Chicano population increased by 37 percent in Texas, 51 percent in Arizona, and 87 percent in California. So too, the Chicano vote has grown enormously. At least 400,000 new voters were registered in the barrios of California alone, during the fifteen years from 1950 to 1965.

It was the quiet discontent and the foreboding of an electoral revolt in the barrios that led to the formation by President Johnson in 1967 of the Inner-Agency Committee on Mexican-American Affairs. The "benign neglect" of the Chicanos has since progressed from the vulgar to the sardonic. In the autumn of 1969 a bill, introduced by Senator Montoya to extend the life of the President's committee (recristened the Cabinet Committee on Opportunity for the Spanish-Speaking), passed the Senate and was sent to the House. It was "lost" for four months. Embarrassed, its Senate sponsors instituted a hectic search for the missing bill. It was found in the House Foreign Affairs committee. Someone had assumed that "Mexican-American Affairs" was a "foreign problem."

Popeye, immortalized in a larger-than-life statue blesses the town of Crystal City, Texas. He is the patron saint of the economy in the rural community, and in his hand he holds a can of spinach, the manna of this "Spinach Capitol of the Country." A quiet, dusty farmtown on the West Texas prairie, its 10,000 citizens are typically divided by the railroad tracks that run through the middle of its Main Street. On one side live the Mexican-American farmworkers, who are 85 percent of the population, and on the other live the Anglo ranchers, who own 95 percent of the farms.

One year, in the mid-sixties, the Chicanos decided to challenge City Hall. They elected their own mayor. Yet "nothing changed" in the town's landscape of power and poverty, says José Angel Gutierrez. A local boy, the son of a barrio doctor, he returned to Crystal City with a Master's Degree from St. Mary's University in San Antonio, in his pocket and a plan for "social revolution" in his fist.

Gutierrez, while at the university, was the founder of MAYO, the Mexican-American Youth Organization, then a Ford Foundation financed group of student activists (funds have since been withdrawn because of the group's "political activities"). He brought his abstract idea of "Chicano nationalism" into practical politics. In Crystal City, he and his young adherents, established an independent party, La Raza Unida, in an attempted "takeover" of the town's school board, the city council, and the county government. They envisioned an economic shake-up that would lead to establishment of Chicano-owned shops and cooperatives.

"If it works here," he says, "it's the model for Texas-rural, city, anywhere." Within a few months La Raza Unida party startled Texas politicans by winning the school board election. Like many local activists young Gutierrez believes "integration is not possible," in Texas. "In the history of the country there has never been equality between Anglos and Chicanos," says Gutierrez; "self-determination will not be attained until there is power on both sides."

Onetime titular leader of the Democratic Party in West Texas, County Commissioner Albert Pena, of San Antonio (Bexar County) has thrown his political power behind the independent party of the young Chicanos. "These young people are the wave of the future. If things are going to change in Texas, they are going to do it. The Chicano is more determined and more militant. He is no longer asking, he is demanding. We already have a Chicano party, La Raza Unida, on the ballot in three Texas counties. It's the only way we can win."

The mobility of a barrio "swing vote," and the desire for political independence, has brought support to the young Chicanos from officials in Washington. "I see a Chicano party as a 'Declaration of Political Independence,'" says Henry Quevedo; "So I am all for such activity, if it helps the

Chicano. We have had mainly 'walkout politics,' until now. That is, we voted against those we opposed. Now we are beginning to make affirmative choices, in our own interests. Chicanos will no longer vote for 'the good of the country.' Chicanos will vote for the good of Chicanos."

Not every polítíco in the barrios is quite as enthusiastic about the new politics of the young Chicanos. The most uncompromising critic is the bull-jawed, tall, and politically powerful Congressman, Henry Gonzales, of Texas. In Angry speeches on the floor of the House this spring, the Texas lawmaker attacked the formation of the Chicano party, La Raza Unida, in his district, as "reverse racism"... as evil as the deadly hatred of the Nazis." "Young Chicanos who delude themselves that the wearing of fatigues and a beard makes (them) revolutionaries are the new racists," Congressman Gonzales said. He feared the "politics of race." "Only one thing counts to them, loyalty to La Raza above all which might lead to race riots in the barrios of Texas. I stand for classless, raceless politics," the Congressman concluded. His strong stand incurred the wrath of the young activists. Yet, none has dared oppose Gonzales' bid for reelection.

When the Texas Congressman addressed students at St. Mary's University, a fist fight erupted and the young activists staged a walkout. The Carta Editorial of California, while praising the Congressman's civil rights record, noted its "sorrow" that "his lack of understanding of his own people" had introduced "the generation gap" into the barrios. "The youth are angry," wrote the California journal, "not only at the gringos, they are angry at their parents, at Congressman Gonzales' generation, who they feel let them down;" scolding in the Congressional Record, "will not stop them, they will be heard, even if their language sounds uncouth to our ears. . ."

And yet, even some of the Chicano activits view the independent parties with suspicion. Gilbert Ballejo, a barrio organizer in Albuquerque, where he ran as an independent for the local school board, is dubious; "Like everything else, a third party can be manipulated. Like the vote, it too, can give an illusion of power where there is none."

In Denver, at the barrio bastion of the Crusade for Justice, where the Plan de Aztlan was originally proposed, its young, politically astute leader, Rodolfo "Corky" Gonzales, scoffs at these doubters and critics. He has urged the formation of a National Independent Chicano Party; not a third party, "in the Anglo sense," Gonzales insists. It will be "a revolutionary party by and for La Raza." "Nationalism," he argues, "transcends political barriers, religious barriers, social and class barriers. We need a party of all our people ....There are more Chicanos in Michigan than in New Mexico. There are more Chicanos in Illinois than in Colorado." "Corky" Gonzales is an exemplar of the "New Breed" of young Chicanos. In his office, with the Virgin de Guadalupe, patron saint of La Raza, on the wall behind him, and a poster of Che Guevara at his side, he muses about the improbabilities of politics. As a youth Gonzales had been a National and International Amateur boxing champion; he entered politics to become Colorado's state chairman of the Viva Kennedy campaign for whom he turned out the largest precinct majorities in the state. Later, he was chairman of the Denver War on Poverty Board.

On his desk he no longer has the picture of the murdered President, with its message, "To Corky--John F. Kennedy." Instead he has the poems of Lorca. He talks now in poetic images: "We don't need anymore godlike leaders. We don't need any more paper tiger políticos. We don't need any more Anglo hyprocrisy. We need people who have 'machismo', who have beautiful hearts, who have free Chicano minds."

At the Chicano Youth Liberation Conference, which the Crusade for Justice holds each spring, the 2500 delegates from hundreds of student and youth clubs, and barrios as far away as Alaska, heard Gonzales propose a "Congress of Aztlan," to inaugurate programs of economic development, community health plans, an "independent Chicano school system," "free Chicano universities," law enforcement "by ourselves" for the "independent nation of Aztlan." He urged "An Appeal to the United Nations" for a plebiscite to be held in the Southwest. "Chicanos are already a nation," a policy statement of the conference declared. If they do not have their land, they are merely in the position of the "Jews before Israel" was recognized.

Late last February, two hundred civic and community, veteran and patriotic, conservative and militant groups gathered at the Congress of Mexican-American Unity in East Los Angeles. "We here in Aztlan (the Southwest)," they said, "understand full well that our own liberation as well as that of our carnales (brothers, or Soul Brothers) in Anahuac (old Mexico) is basically one of delivering ourselves from the exploitation and repression of imperialist forces."

The six hundred delegates were not a haphazard group of motley radicals without a constituency. Every element of barrio life, with few exceptions, was represented. At the beginning of the meeting 210 barrio groups were affiliated with the Congress of Mexican-American Unity; by the time the resolutions had been voted there were 304 member organizations and local clubs. "We have to speak with one voice," said Esteban Torres, the newly elected president of the Congress of Mexican-American Unity. The young, university educated Torres, a former International Representative of the United Auto Workers, in Washington, D. C. (Special Assistant for Latin America) had recently returned to the barrio in which he grew up. "I gave up my romantic job, my trips to Rio de Janiero, to come home where I belong."

In years past the droning meetings of barrio groups like the Congress of Mexican-American Unity were dubbed "Endorsement Conferences." Democratic and Republican candidates came before them, ate enchiladas, offered promises and were "endorsed." But, this year not a single Anglo politician, on either the Democratic or Republican ticket, was endorsed. The delegates voted for only Chicanos.

"Political sophistication has come of age in the barrios," was the pleased comment of Esteban Torres. "We are building a 'Chicano Power' bloc to deal with the power structure.

THE ZOOT-SUIT RIOTS

(Reprinted from The New Republic, 6-21-43)

On the evening of Thursday, June 3, the Alpine Club, a group made up of youngsters of Mexican descent, held a meeting in a police substation in Los Angeles. They met in the police station, at the invitation of an officer, because of the circumstance that the nearby public school happened to be closed. With a police officer present, they met to discuss their problems, foremost of which at this meeting, was the urgent question of how best to preserve the peace in their locality. At the conclusion of the meeting, they were taken in squad cars to the street corner nearest the neighborhood in which most of them lived. The squad cars were scarcely out of sight, when the boys were assaulted. Thus began the recent week-end race riots in Los Angeles.

On the following nights of June 4, 5 and 6, various attacks were made upon so-called "zoot-suiters" in Los Angeles. These attacks reached a fine frenzy on Monday evening June 7, when a mob of a thousand or more soldiers and sailors, with some civilians, set out to round up all zoot-suiters within reach. The mob pushed its way into every important downtown motion picture theater, ranged up and down the aisles, and grabbed Mexicans out of their seats. Mexicans and a few Negroes were taken into the streets, beaten, kicked around, their clothing torn. Mobs ranged the length of Main Street in downtown Los Angeles (a distance of some ten or twelve blocks), got as far into the Negro section as Twelfth and Central (just on the edge of the district), and then turned back through the Mexican sections on the East side. Zoot-suiters, so-called, were attacked in the streets, in theaters, in the bars; street cars were stopped and searched for Mexicans; and boys as young as twelve and thirteen years of age were beaten. Perhaps not more than half the victims were actually wearing zoot-suits. In several cases on Main Street, in downtown Los Angeles, Mexicans were stripped of their clothes and left lying naked on the pavements (front-page pictures of the victims were gleefully displayed in such sedate sheets as the Los Angeles Times). During all of this uproar both regular and special police were observed in streets, outside the theaters, and, in some cases, they were even noted going ahead of the mob. That there was going to be trouble on Main Street on Monday night was known throughout the community for at least twenty-four hours in advance. Crowds collected there, in fact, in anticipation of the fracas. On the following nights the same type of rioting occurred on a smaller scale in Los Angeles, with similar disturbances in Pasadena, Long Beach and San Diego.

Immediate responsibility for the outbreak of the riots must be placed upon the Los Angeles press and the Los Angeles police. For more than a year now the press (and particularly the Hearst Press) has been building up anti-Mexican sentiment in Los Angelos. Using the familiar Harlem "crime-wave" technique, the press has headlined every case in which a Mexican has been arrested, featured photographs of Mexicans dressed in "zoot-suits," checked back over the criminal records to "prove" that there has been an increase in Mexican "crime" and constantly needled the police to make more arrests. This campaign reached such a pitch, during the Sleepy Lagoon case in August, 1942, that the OWI sent a representative to Los Angeles to reason with the publishers. The press was most obliging; it dropped the word "Mexican" and began to feature "zoot-suit." The constant repetition of the phrase "zoot-suit," coupled with Mexican names and pictures of Mexicans, had the effect of convincing the public that all Mexicans were zoot-suiters and all zoot-suiters were criminals; ergo, all Mexicans were criminals. On Sunday night and Monday morning (June 6 and 7) stories appeared in the press warning that an armed mob of five hundred zoot-suiters were going to engage in acts of retaliation Monday night (thus ensuring a good turn-out for the show that evening).

At the time of the Sleepy Lagoon case last year, the police launched a campaign, which coincided perfectly with the newspaper campaign, against "Mexican crime." Almost on the eve of a speech by Vice President Wallace in Los Angeles on the good-neighbor policy, police arrested more than 300 Mexican youngsters in what The Los Angeles Times referred to as "the biggest round-up since prohibition days." At about this time, Captain Ayres of the Sheriff's office submitted a report to the Grand Jury in which he characterized the Mexican as being "biologically" predisposed toward criminal behavior. For more than a year this campaign of police terrorization has continued. Prowl cars have been cruising through the Mexican section constantly; youngsters have been ordered off the streets and "frisked" whenever two or more have been found together; and persistent complaints of police brutality have issued from both the Mexican and Negro communities. There are, of course, some fine officers on the force, men who know and understand the problem. To some extent, also, the police have been goaded into the use of repressive measures by the press and by the race-baiting of some local officials. The manner in which the problem of the Japanese evacuees has been kept before the public; for example, has had a tendency to make people race-conscious. Nor have some local officials yet changed their attitudes. "Mayor Pledges Two-Fisted Action, No Wrist Slap," reads headline in the Los Angeles Examiner (June 10). At the same time, the attitude of certain military officials has also been rather shocking.

The "official version" of the riots, adopted by all the major newspapers, is now as follows: The soldiers and sailors acted in self-defense and, most emphatically, there was no element of race prejudice involved. ("Zoot-Suit Gangsters Plan War on Navy"-headline, The Los Angeles Daily News, June 8, 1943). This theory is desperately repeated, despite the fact that only Mexicans and Negroes were singled out for attack. As for prejudice against Mexicans, from whom we acquired so many elements of our "culture"-why, the very suggestion of such a thought would seem to be abhorrent to the post-riot-conscience of every publisher in Los Angeles. In fact, the fanciest journalistic double-talk that I have seen in the Los Angeles Press during a residence of twenty-one years, appeared in the editorials of June 11.

Several facts need to be rather dogmatically asserted:

1. There are no "zoot-suit" gangs in Los Angeles in the criminal sense of the word "gang". The pachuco "gangs" are loosely organized neighborhood or geographical groups; they are not tied together into an "organization." Many of them are, in effect, nothing more than boys' clubs without a clubhouse.

2. Juvenile delinquency has increased in Los Angeles since the war, but while delinquency among Mexican youth has risen as part of this general situation, it has actually increased less than that of other ethnic groups and less than the city-wide average for all groups.

3. Much of the miscellaneous crime that the newspapers have been shouting about has been committed, not by youngsters, but by men.

4. While individual Mexicans may, in a few cases have attacked soldiers and sailors (and, incidentally the reverse of this proposition is true), it is merely the craziest nonsense to suggest that the soldiers and sailors were driven to mob violence in self-defense.

5. It should be kept in mind that about 98 percent of Mexican youth in Los Angeles is American-born, American-raised, American-educated. Like most second generation immigrant groups, they have their special problems. But their actual record for law observance is, all things considered, exceptionally good.

While the riots have now subsided (business has been complaining about the cancellation of military leaves), the situation itself has not been corrected. In the absence of a full and open investigation, the public has been left with the general impression (a) that the soldiers and sailors acted in self-defense; and (b) that, all things considered, the riots were "wholesome" and had a "good effect." Resentment of the riots in the Mexican and Negro communities has reached an intensity and bitterness that could not be exaggerated. While Governor Warren promptly appointed an investigating committee, it is painfully apparent that the committee intends to "report" and not to investigate.

Not only should there be a full Federal investigation, particularly of the charges made by the Mexican consul and other individuals and groups, but there are additional avenues of inquiry that should be explored. What role the local Sinarquistas, Mexican Catholic-facist organization, have played in the entire situation during the last year, I do not know. But I do know that the Special War Policies Unit of the Department of Justice completed an elaborate investigation of the local Sinarquistas months ago. I am told that nothing has been done to put the recommendations of this report into effect because of objections raised by the State Department. Since there can be no doubt whatever that the Sinarquistas are a fascist group, why not make the report public? And why not prod the Los Angeles office of the Coordinator of Inter-American Affairs into at least the semblance of activity?

After months of persuasion, the Coordinator finally opened an office in Los Angeles some months ago. One of his first acts was to appoint a committee of twenty-five citizens to administer a fund which has been granted them for the ostensible purpose of "doing something about the local Mexican problem." The Coordinator was so anxious that only the "right people" serve on the committee that he appointed a former president of the Los Angeles Chamber of Commerce as its chairman, virtually permitted this gentlemen to hand-pick the committee, and neglected to appoint a single Latin American. During the events of the last week, the committee has maintained a silence in keeping with the theory of the local representative of Mr. Rockefeller's office that the riots were not "race riots" at all, but merely disputes between two groups of American citizens (one group being white, one group being dark)--see the Los Angeles Examiner, June 10, 1943, Part I, page 9. I am reliably informed that the Coordinator has worked out an arrangement with the State Department as follows: The State Department will make no objections to a program in aid of local Latin American groups, provided (a) that these programs are kept on a "cultural" level (no social-action programs will be approved); and (b) that the Coordinator will turn these projects over to the Cultural Division of the State Department as rapidly as possible. In furtherance of this arrangement, I am also informed that Mr. Rockefeller has given his valuable support to the Cultural Division of the State Department for a greatly increased budget.

It requires no imagination to appreciate the consequences of these riots. According to the United Press (June 11), "Radio Tokyo yesterday seized upon the Los Angeles disorders." The exploitation of the riots by Axis propagandists, however, is only part of the story. One township alone, on the east side of Los Angeles, has provided 2,700 men of Mexican descent who are now serving in the Armed Forces. These men have families living on the east side. If space permitted, I should like to quote what a young army sergeant of Mexican descent said to me recently about the riots. It would make excellent copy.

RIVERSIDE YOUTH SHOT BY RIVERSIDE POLICE

(Reprinted from El Chicano)

A 17 year old Chicano youth is shot to death by a Riverside cop. The cop's word, because he is a blond, blue-eyed Gaucho, because he uses a badge as a shield, because he represents a mythical figure that parellels a white knight, is taken as final. A Chicano is killed and the case is stamped Justifiable Homicide.

In the eyes of the Law the dead youth is guilty because he was only a Chicano; no more. In the eyes of Justice the killer is innocent. He is given license to kill once more and again it is open season on Chicanos.

The tragic death of Jesus Salcedo, a junior at Norte Vista High School, occurred on February 22. Patrolman James D. Williston reported at the inquest the details of the tragedy. On the night of February 22, 1969, at approximately 10:30 p.m. he was patrolling his beat in his police unit.

He was followed by a blue and green 1964 Chevrolet with all of its four beams on. Williston, traveling at about 20 miles per hour made evasive turns, attempting to shake off the following car. Apparently Cop Williston then stopped his car. He reported that Salcedo tried to give him the keys to the Chevrolet and asked to be taken home. Williston figured that the youth was probably "high on something."

As Williston walked Salcedo to the squad car the youth reeled and hit the policeman on the face. There was a struggle for the cop's gun. As Williston regained control of his weapon he heard the police unit "peeling off" at which time he took out his gun and fired in rapid succession at the patrol car. The car veered off the road and hit a tree. An ambulance arrived to take Salcedo to the hospital. One hour later he died.

At the time the Riverside Press Enterprise reported the "unfortunate incident" stating that the youth was "probably high on something". Yet, the medical doctor who performed the autopsy reported no evidence of alcohol or barbituates found in the sample contents.

The inquest was postponed because an angry crowd of concerned people demanded justice. In the meantime the District Attorney's office had the analytical samples investigated by an "expert." This "expert" detected a slight amount of barbituates. This bit of evidence was followed up by a procession of alleged evidence that only served to confuse and influence what really occurred the night of the shooting.

Concerned citizens of Riverside have formed a Citizen Committee for Justice for Jesus Salcedo. The committee, with Hank Ramirez as its Chairman, has brought in a Chicano lawyer to handle legal proceedings against Williston.

The attorney, Oscar Acosta, from Los Angeles, is presently handling the case. Acosta spoke at a rally Sunday, April 20th, held at Fairmont Park. The purpose of the rally was to inform the public that Salcedo's death was not as Cop Williston portrayed it but that the story was fabricated to cover up what really took place. For example, Acosta stated that two bullet holes were found in the body, one on the right and one on the left side. The question of how, if Williston shot from the rear, the bullets could have entered through the sides remains unanswered. Another unanswered question is how blood got on the back seat of the police car.

Attorney Acosta cannot possibly reveal further evidence for fear it might injure the case.

Mr. Acosta made the point that this injustice symbolizes the plight of Chicanos. In order that Justice be served, Chicanos must care enough to organize and help combat the injustices done to them. The case of bringing honor to the death of Jesus Salcedo needs your support. Contact this paper for further information.

The rally was heavily attended by concerned citizens. People were given the opportunity to air their feelings and many did so.

The meeting was marred by one individual who stated that he "was an American and that he would tell his kids that they were Americans, not Chicanos, and if anybody didn't like it they could go to Hell." It is a free choice this individual makes. However, it reveals a selfish attitude for while the rally was for Salcedo it was also for and about concerned citizens. It is exactly this "go to Hell" attitude that must be eliminated in order for the movement to end Chicano abuse to succeed.

Mexican-American

UPRISING IN THE BARRIOS

Reprinted from American Education

In California's cities the natives are restless. The ethnic kin to the Cabrillos and Serras, to Joaquin Murrieta and Jose de la Guerra are confronting the power structure with demands for educational change. They want it now. They tell you that they don't intend to be stalled or side-tracked or bought off with a job or a raise, a new title or a fingerful of atole.

They are activist Mexican-Americans. Their awareness of what the American educational system has done to the bilingual, bicultural Mexican-American is acute. They know that in California he lags nearly four years behind the Anglo, two behind the Negro, in scholastic achievement. They know that the worst schools in cities like Los Angeles, measured by dropout statistics, are the de facto segregated Mexican-American schools.

The day when a lazy "educator" with a glib tongue dazzles them with doubletalk about "language problems" and "responsibilities of parents" is past. They know better. They've done their homework. And while they don't claim to have all the answers, they do know that solutions don't lie with the status quo.

Instant change is the only hope, or many thousands more brown children of the United States will be destroyed by the system, California's activist Mexican-Americans tell you.

Who are these activists?

They are Sal Castro, schoolteacher; Miguel Montes, dentist; Manuel Guerra, college professor; Esther Hernandez, housewife; Moctezuma Esparza, student. The list in Los Angeles alone could fill a book and encompass every trade and profession from newspaper boy to electrical engineer.

The commitment of each varies, of course. In part it is proportionate to the time each has left over from his obligation to job and family, or in the case of some who exploited or downgraded their own race, raza, to "make it," proportionate to their personal guilt. Or maybe it is in direct ratio to how much they have been Americanized and made aware of their individual rights.

Some send in a dollar. Some work at it 24 hours a day and go to jail for La Causa.

The growth of Mexican-American militancy in California has been rapid. Its focus is education. Dominated by youth, it moves in spurts.

Last March several hundred Mexican-American students participated in a series of peaceful but widely publicized walkouts from their high schools in East Los Angeles. Their orderly protests brought praise from some members of the Los Angeles board of education and called the community's attention to urgently needed educational programs after adult discussion had failed to do so.

Underground newspapers, with Mexican-American reporters in their teens and twenties, are sprouting in cities up and down the length of California. They take on the police, the alleged Tio Tomases of their communities, the growers, the selective service system. But the main meat they feed on is the educational system. In East Los Angeles there are two such newspapers: La Raza and Inside Eastside. They have been instrumental in exciting youth's passion for change.

In the past, regular community newspapers circulating in the Eastside and other Mexican-American barrios throughout the Greater Los Angeles area, studiously avoided social controversy. Today they have changed. They report controversial matters, column upon column, because the community demands it. It wants to know what's going on.

In Los Angeles a few years ago the first significant organization of Mexican-American teachers was founded: the statewide Association of Mexican-American Educators. It flourishes today, and its leaders speak out frequently and boldly. Most of its teacher members are in their twenties and thirties.

Soon after the teachers organized, the students did too. Today the college and high school students from Los Angeles' Mexican-American community have several organizations to choose from. Most prominent among them: the United Mexican-American students, the Mexican-American Student Association, and the Brown Berets.

When the Los Angeles district attorney's office charged thirteen Mexican-American activists with conspiring to cause the East Los Angeles high school walkouts (to walk out is a misdemeanor; to conspire to walk out is a felony), United Mexican-American Students and Brown Beret members were among those arrested, as was a member of the Association of Mexican-American Educators.

The action brought an immediate response from the Mexican-American community and its leadership. Miguel Montes, a member of the California State Board of Education, termed the arrests "an imprudent attempt to keep students and teachers in line ... unjust and highly partial application of the law."

Francisco Bravo, prominent medical doctor and president of the Pan American bank, reacted to the arrests with an open letter to the district attorney: "I wish to take hard issue with you in this matter . . .," he began. Referring to "the continuing mental maiming of our children which has been in existence these many decades in our local educational system," Bravo explained, "While we wish to be responsible citizens, yet we must also ask ....that our government be responsible and responsive to the needs and to the problems of our people....."

On the issue of education, California's Mexican-American speak with an unfaltering, united voice. Yet five years ago only a few dared to speak out, and they, with rare exception, were quickly discredited.

Why the sudden shift to militancy?

"The success of the Negro civil rights movement in America unquestionably had a lot to do with it," explains attorney Herman Sillas, a member of the California State Advisory Committee to the United States Commission on Civil Rights.

But Sillas sees other causes: "Today's activist in the Mexican-American community is the one who is most Anglo in his attitudes. He's more aware than his neighbors of his rights as an American and more sophisticated in his knowledge of the machinery of our democracy. In other words, he knows what happens to the squeaky wheel."

Sillas and other committee members spent two days in the heart of the East Los Angeles Barrio last year, listening to the testimony of intense young Mexican-Americans about civil rights problems in their community. Typical was the commentary by Rosalinda Mendez a graduate of an East Los Angeles high school:

"From the time we first begin attending school, we hear about how great and wonderful our United States is, about our democratic American heritage, but little about our splendid and magnificent Mexican heritage and culture. What little we do learn about Mexicans is how they mercilessly slaughtered the brave Texans at the Alamo, but we never hear about the child heroes of Mexico who courageously threw themselves from the heights of Chapultepec rather than allow themselves and their flag to be captured by the attacking Americans.

"We look for others like ourselves in these history books, for something to be proud of for being a Mexican, and all we see in books, magazines, films, and TV shows are stereotypes of a dark, dirty, smelly man with a tequila bottle in one hand, a dripping taco in the other, a sarape wrapped around him, and a big sombrero.

"But we are not the dirty, stinking winos that the Anglo world would like to point out as Mexican. We begin to think that maybe the Anglo teacher is right, that maybe we are inferior, that we do not belong in this world, that, as some teachers actually tell students to their faces, we should go back to Mexico and quit causing problems for America."

According to Armando Rodriguez, chief of the U. S. Office of Education's Mexican-American Affairs Unit, young people like Rosalinda, who organize and vocalize their bitterness, are our educational system's best friends.

"What is an activist anyway?" he asks. "Our 'conventional' activists are the ones who become involved in the PTA, who get wrapped up in community projects or walk the precincts for one political party or another. Maybe they'll form a housewives' picket line around City Hall to get a street light on a dark block, or maybe they'll bake cakes to raise money for a new church building.

"Whoever they are, whatever they do, they're working to bring about change. They possess special knowledge and have a special point of view. They introduce an idea to the community, and they campaign for it. This is a basic process of democracy.

"Mexican-American activists are no different than any other American activists. The issue of education is one that affects them most intimately. They themselves were most likely victims of our schools. They've seen the hopes and dreams of their brothers and sisters, their friends, their own children, diminished or destroyed by a system which for years has been indifferent to their needs.

"They want a light in their block too."

Rodriguez contends that these people are vital, just as a PTA is vital, if Mexican-Americans are to get their full share of the American educational system.

"Remember," he says, "the Mexican-American is not talking about destroying the system. He wants to improve it."

The Federal Government's awareness of the special needs of the bicultural student is also reflected in comments made by U. S. Commissioner of Education Harold Howe II to delegated attending last April's National Conference on Educational Opportunities. for Mexican-Americans in Austin, Texas. Howe cited the need to help every youngster, whatever his home background, language, or ability, to reach his full potential: "Such a goal is a lofty one, and it is doubtful that the schools will ever achieve it perfectly," he stated. "What must concern us is the degree to which many schools fail to come within a country mile of that goal.

"If Mexican-American children have a higher dropout rate than any other comparable group in the nation, and they do, the schools cannot explain away their failure by belaboring the 'Mexican-American problem.' The problem, simply, is that the schools have failed with these children."

Howe pointed out that Federal funds flow through Title I of the Elementary and Secondary Education Act into many school districts in which Mexican-American children go to school. "You and your fellow citizens with a particular concern for Mexican-American children should bring every possible pressure to bear to ensure that Title I funds provide education which allows Mexican-American children to have pride in their heritage while learning the way to take part in the opportunities this country has to offer. Title I funds are not appropriated by the Congress to promote 'business as usual' in the schools. They are appropriated, instead, to help the educationally deprived get a fair chance."

"The Office of Education," Howe promised, "will join with you to help see that this fair chance is made a reality."

The California State Board of Education requires all school districts to set up advisory committees for Title I funds, which assist in assuring effective programs for the disadvantaged.

"The funds enabled us, for the first time, to focus on the needs of the disadvantaged Mexican-American child, to zero in on some of his problems," says Wilson Riles, California's State Director of Compensatory Education. "Students in our Title I programs have averaged about a year's gain for each year of instruction. Before Title I, they averaged about seven-tenths of a year's progress in a year.'

The problem, Riles states, is in having insufficient funds to reach all of the eligible children with a saturated program. "We require districts to concentrate their programs. We try to reach the most severly deprived areas. Spread the money too thin, and you see no results."

Federal monies for migrant education projects also flow through Riles' office. Ramiro Reyes, who coordinates California's plan for the education of migrant children, says, "We're helping 50,000 children, and 85 percent of them are Mexican-Americans."

Through special migrant education projects some school districts are discovering that they can structure a regular summer school program capable of attracting significant numbers of migrant children. Reyes cited the community of Mendota, in fertile Fresno County, as an example of this:

"They had never had summer schools there before. They started when our program came in, and the youngsters turned out in droves. Many children of migrants from Texas were able to be absorbed into the program."

Another federally funded Title I program of importance to California's two million Mexican-Americans is English as a Second Language (ESL). Manuel Ceja, consultant in program development in the State's office of compensatory education, sees ESL as the first step which districts take in recognizing that there is a problem and that other subjects should be taught bilingually too.

"Many of today's ESL programs are steppingstones to true bilingual programs," he says.

In September, Santa Monica started using some Title I funds for a tenth grade bilingual class in reading, math, and English for recent immigrants as well as native-born Mexican-Americans.

"We're watching Santa Monica closely," says Ceja. "We're looking to the day when we have Anglos in these bilingual classes too."

Riles points out that there is a strong indirect benefit from the many federally funded innovative programs in use in California. "Through these special programs," he says, "we are continually finding new educational techniques and strategies that are useful and adaptable in the broader system."

Armando Rodriguez cites one of these: "The English as a Second Language demonstration center in San Diego has been very sucessful in bringing the people into a more effective role in helping determine programs for their districts. Now San Diego's ESL program is moving in the direction of bilingual education."

Rodriguez points out that the Federal Government has made a national, legal and moral commitment to bilingual education.

"The commitment must be taken up by the States and implemented, regardless of how many dollars will be forthcoming through the new bilingual legislation, or when they will become available," he says. "There are sufficient monies available now through a variety of other federal programs. It's up to local school districts to re-examine their priorities as to which are the most effective programs and to initiate bilingual teaching."

California's Miguel Montes of the California school board agrees that true bilingual programs must be given top priority. He sees them as intertwined with priorities for expanded preschool programs and projects to prepare teachers for the cultural differences of the Mexican-American child.

"The entire history of discrimination is based on the prejudice that if someone else is different, he is somehow worse," says Commissioner Howe. "If we could teach all of our children, black, white, brown, yellow, and all the American shades in between, that diversity is not to be feared or suspected, but enjoyed and valued, we would be well on our way toward achieving the equality we have always proclaimed as a national characteristic."

Armando Rodriguez sees this as the challenge. "The more completely we develop this bicultural resource, the Mexican-American, the better he will serve our Nation. That's the goal: to educate the total Mexican-American, not just parts of him."

When this happens California's Mexican-American activist will stay home and bake a cake.